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Contens

Preface ..... ***IX***

Shams: The Sun of Muhammeden Light (Nur-i Muhammedî) *1*
Writen by Dr. Semih Ceyhan
Islamic Research Center (TDV ISAM)

Opening Speeches

Ayşe Esin Çelebi *29*
Associate Director of the International Rumi Foundation
Rumi's 22nd Generation Granddaughter

Shams and Mevlana *31*
Ahmed Selâddin Çelebi Hidâyetoğlu
Rûmî's 21st generation grandson

Opening Stateement *37*
Cemalnur Sargut
President of TURKKAD Istanbul Branch
Researcher of Sufi Studies

Shams-E Tabrizi Through Jelal Ad-Din Rumi's Own Verses *43*
H. Nur Artıran
Researcher of Sufi Studies

Two Bodies Under The Same Shade
"Mevlâna Celâleddin-i Rumi and Shams of Tabriz" *53*
Yrd. Doç.Dr. Nuri Şimşekler
Selcuk University, Director of Rumi Research Center

Facts and Fiction hand in hand about Shams of Tabriz in Pakistan 63
Dr. Arif Naushahi
Pakisan, Gordon College, Rawalpindi, Department of Persian Literature

Shams-e Tabrizi's Sufi Temperament and His
Influence on Rumi's Thoughts 73
Yrd. Doç. Dr. Osman Nuri Küçük
Erciyes University, School of Divinity, Deparment of Sufism

Shams-e Tabrizi and the Philosophers.....91
Masataka Takeshita
The University of Tokyo, Graduate School of Humanities and Soclology

Being a Person of Paradise, Reflections on the
Teachings of Shams of Tabriz.....109
Camille Adams Helminski
Director of Treshold Society, Researcher

Mawlana in the "Maqalat-e Shams-i Tabrizi" 125
Adnan Karaismailoğlu
Chair of the Department of Eastern Language and Literature

"Shams-i Tabrizi and the Audacity of Bayazid Bistami".....135
Carl W. Ernst
The University of North Carolina at Chapel Hill

"Sahms' Absence and Mevlana's Presence: Shams-i Tabrizi according to
Masnavi ant Ottoman Commentaries" 145
Dr. Semih Ceyhan
Islamic Research Center (TDV İSAM)

The Luminous Divine Manifestation of God in Shams is Love.....159
Cemâlnur Sargut
President of TURKKAD Istanbul Branch Researcher of Sufi Studies

The Shams Cemetry and Removed Tombstones *169*
Dr. Naci Bakırcı
Asistant Director of Rumi Museum

God's mirror, Mawlana's mirror: Shams and Mawlana as mirrors..... *181*
Omid Safi
Professor of Religious Studies, University of North Carolina at Chaper Hill

The Significance Of Shams' Meeting With Mawlana in the Light Of Sufi Experience *193*
Yrd. Doç. Dr. M. Mustafa Çakmaklıoğlu
University of Erciyes School of Religious Studies / Kayseri, Turkiye

Shams' Intellect *217*
Mahmut Erol Kılıç
Marmara University, School of Divinity, Department of Sufism

Sirr-i (Secret or Secret Heart of) Shams or Shams-i Sirr (Shams of the Inmost Heart) *235*
Doç. Dr. Hülya Küçük
Selçuk University, School of Divinity, Department of Sufism

The Lodge of Shams in the First Half of the 20th Century *261*
Dr. Yakup Şafak
Selçuk University, School of Science and Letters, Retired Faculty Member of the Department of Persian Language and Literature

Studies on Shams-e Tebrizi in the Sub-Continent *271*
Moeen Nizami

PREFACE

Hz. Shams is the spirit of the spirit of the spirit…

He is the manifestation of *Hakikat-i Muhammadî (Muhammedan Reality)* with the name of *"Jalal"(One who brings to existence after having destroyed)*.

He is like the Sun; one cannot behold him with bare eyes. It is only Hz. Mawlana's glasses that can make him visible.

He does not disclose his blessed meaning to all.

Such an attribute is his grace that fills us with the scent of rose.

We wish that we can remember *insan-ı kâmils (perfect humans)* who bear the manifestation *of Hakîkat-i Muhammadî.*

We are fully aware that it is hard to understand them, but that it is easy to learn to take pleasure.

Cemâlnur Sargut

Shams: The Sun of Muhammeden Light
(Nur-i Muhammedî)

Writen by Dr. Semih Ceyhan

Islamic Research Center *(TDV ISAM)*

"O Shams! My form is shaped with your breath, so is my thought
I would say I am your words"
Hz. Mawlana

1. Shams of Tabriz
2. From Tabriz to the land of Rome
3. Shams – Mawlana encounters
4. Shams – Mawlana dialogues
5. Shams' first disappearing
6. Shams' second disappearing
7. Shams' end
8. Shams' tomb
9. Shams' character
10. Shams' work *Maqalat*

1. Shams of Tabriz

Shams-i Tabrîzî, was born in Tabriz 582 after Hijrat *(1186 A.C.)*. His real name is Muhammad bin Ali bin Malikdad[1]. He is referred as "Shamsaddin", "Shams'ul Haq wa'd-din", "Shams", "Shams-i Tabrizi" in Mawlawi sources. According to Aflâqî, Shams was named by prominent sheikhs of Sufi orders of his territory as "Kâmil-i Tabrizi", or because he was traveling a lot "Shamsaddin-i Perende"[2]. His father Ali b. Malikdad *(or Malik Dawud)* was a fabric merchant who came from Bezer city of

1 Aflaqi, *Ârîflerin Menkıbeleri (Manaqib al-Arifin) (trns. Tahsin Yazıcı)*, Istanbul 1995, II, p. 189.
2 Aflaqi, II, p. 190.

Khorasan to Tabriz for business[3]. Davlatshah in his *Tadhqira* reports an account about Shams being the son of a person named Hâvend Jalâluddin Nav-Muselman who was the governor of Alamut, and who belonged to Kiya Buzurgummid's family who was an Ismaili and the successor of Hassan Sabbah. According to this account, Havend Jalaluddin who was a Sunni, sent his son for his education to Tabriz. Shams, who was a beautiful boy was protected among women to save him from people with bad intentions. Meanwhile he became a goldsmith and became famous in Tabriz by the name "zerduz"[4]. Badiuzzaman Furuzanfer and Abdulbaqi Golpinarli refuse the authenticity of Davlatshah's account claiming that it does not exist in Mawlawi records, and also based on Juwayni's *Jihangusha History*, Jalaluddin Nav-muselman did not have any sons other hang Alauddin Ahmad[5].

Both in *Risala of Sipehsalar* and *Ibtidanama* of Sultan Walad, which are the primary sources about Shams, there is not much information about his life's early stages. In Shams-i Tabrizi's *Maqalat* and *Manaqib al-Arifin*, it is said that Shams was leading a mysterious life, had great spiritual capabilities, which he was mostly in retreat and was performing sema, that he was granted spiritual experiences and that he stayed away from true school training[6]. We can say that Shams' first spiritual teacher was *Shaikh Abu Bakr-i Salabaf*, whose name is mentioned in the *Maqalat* in a few places. Sahih Ahmad Dede tells that Shams became his student at the age of twenty two, and started traveling after serving him for fourteen years[7]. Abu Bakr-i Salabaf who was teaching in a tekke near Tabriz was making

3 Davlatshah, *Tezkire (Tadhqira)* (*trns. Necati Lugal)*, Istanbul 1977, II, p. 251.
4 Davlatshah, II, p. 251.
5 Badiuzzaman Furuzanfer, *Mevlâna Celâleddin* (*Mawlana Jalal al-din*) *(trns. Feridun Nafiz Uzluk*), Istanbul 1997, p. 162-163; Abdulbaqi Golpinarli, *Mevlânâ Celâleddin* (*Mawlana Jalal al-din*), Istanbul 1952, p. 49.
6 Shams-i Tabrîzî, *Maqâlât* (ed. M. Ali Muwahhid), Tahran 1369, p. 77, 119, 677, 740, 741; Aflaqi, II, p. 205.
7 Sahih Ahmad Dede, *Mevlevîlerin Tarihi* (*History of Mawlawis*) (ed. Cem Zorlu), Istanbul 2003, p. 139, 148.

his living by making baskets. He did not allow his students to wear *hirqa (dervish garments)* and he had *futuwwah (spiritual openings)* and *malamat (attitude of humility and self blame)*. This spiritual teacher had a lot of influence on Shams' Sufi character. Muwahhid, who was the publisher of *Maqalat,* tells that most of Abu Bakr-i Salabaf's students were artisans like their teacher, and they also had *futuwwah*[8]. *According to Sipehsalar, Shams was not interested in showing karamah (miracles that are granted to saints)*, he was wearing simple clothing and was hiding from people. He was in constant struggle against his *nafs* (*ego*), was travelling in trader's garments, was preferring to stay in *carvansarays* rather than *tekkes* and used to lock his door tight, although he had nothing precious. He was full of secrets. He was making his living by repairing clothes[9]. Molla Abdurrahman-i Jami says that while in Baghdad, Shams served Baba Qamal-i Jandi, who was the successor of Najmuddin-i Qubra and Baba Faraj-i Tabrizi, and Muhammad Ruknaddin-i Sujasi, who was the successor of Qutbuddin Abhari and the teacher of Awhaduddin-i Qirmani[10]. According to Dawlatshah, Shams' lineage goes to Abu al- Najeb al-Suhrawardi and Ahmad al-Ghazzali via Sujasi, and to Najmuddin-i Qubra via Baba Qamal-i Jandi. He thinks that Shams was sent to Anatolia to find his spiritual friend by Sujasi[11], but Jami thinks that this was

8 Mohammad Ali Muwahhid, *Shams-i Tabrîzî*, Tahran 1996, p. 62. The name of Abu Bakr Salabaf is not found in the majority of sufi biographies. Hafiz Hosain Karbalâî in his *Rawzat al-Cinân* reports that Salabaf was the spiritual master of Shams and a contemporary of 70 sufis. But Salabaf is not mentioned among the famous of those sufis of Tabriz. Pir Salabaf's lodge is located in a suburb of the city of Tabriz, the so-called Charandab region; while 70 sufis of Tabriz who belonged to Baba Hasan Ali are lived in İmam Hafadah's dargah which is located in the Sarhâb region, east of Salabaf's lodge. Hâfiz Hosain Karbalâyî-i Tabrîzî, *Ravzat al-Jinân ve Jannât al-Janân* (ed. Cafer Sultân el-Karrâî), Tahran 1965-70, I, p. 291, 294-6, 49-50.

9 Faridun Sipahsalar, *Risâle: Mevlânâ ve Etrafındakiler* (*Risala: Mawlana and the ones around him*) (trns. Tahsin Yazıcı), Istanbul 1977, p. 121

10 Lâmiî, *Nefehât Tercümesi (Translation of Nafahât)*, p. 520.

11 Davlatshah, II, p. 52.

Baba Qamal-i Jandi[12]. Fahruddin Iraqi was there when Jandi told Shams to go to Anatolia. Since neither Baba Qamal-i Jandi nor Ruknaddin Sujasi is mentioned in *Maqalat*, it is highly suspicious that Shams was a student of these two Sufis. However, since he was a traveling dervish, it is possible that he met and talked with them.

2. From Tabriz, to Anatolia

We know that after leaving Salabaf, Shams went to Baghdad, Damascus, Aleppo, Caesarea, Aksaray, Sivas, Erzurum and Erzincan. Aflaqi says that he made these trips to know the Qutub and abdals of his time and to talk with them, to gain spiritual grace and to know a true friend[13]. He met Awhaduddin-i Qirmani[14] and Sayyid Burhanaddin Muhaqqiq-i Tirmizi[15] in Baghdad and Caesarea; Muhyiddin Ibnu'l-Arabi (*Shaikh Muhammad*) [16], Damascus' judge Shams-i Huyi[17], philosopher Shihab-i Hariva[18] in Damascus; Asaduddin-i Mutakallim[19] who was an expert in kalam in Sivas, and he talked with these. Rumi says that Shams has extensive knowledge on sciences like chemistry, astrology, *riyazat* (*retreat*), divinity, *hikemiyat* (*philosophy*), logic, *hilaf* (*dialectic*) and *naranjiyat* besides *tasawwuf*. He explains Shams' expertise in a variety of sciences as follows: "Our Shamsuddin's breath was similar to that of Jesus when it came to take full control of our souls. He has no similar in chemistry. There is no other like him about astrology, *riyazat*, divinity, philosophy, logic, dialectic and naranjiyat. But after he was invited to the circles of *rijalullah* (*men of God*), he turned his back to all of these, he forgot about sciences pertinent to intellect and other's opinions based on intellect. Instead he chose seclusion, loneliness and the

12 Lâmiî, p. 521
13 Aflaqi, II, p. 190.
14 Shams-i Tabrîzî, p. 218, 294.
15 Sahih Ahmad Dede, p. 150.
16 Shams-i Tabrîzî, p. 96, 239-240, 299, 304-5, 338, 777.
17 Shams-i Tabrîzî, p. 221, 241, 831.
18 Shams-i Tabrîzî, p. 82, 118, 271-272, 635, 641, 658.
19 Shams-i Tabrîzî, p. 294-5.

world of tawhid (*unity*)"[20]. He belonged to Shafi sect[21], as Mawlana says, after reaching the *rijalullah's* circles, he deleted all of his knowledge, he turned his back to sciences on intellect and other's opinions, and preferred the world of seclusion, loneliness and *tawhid*[22]. Shams-i Tabrizi tells that during his travels as a consequence of his *malami* character, he tested numerous *sheikhs* and knowers in order for the truth to be revealed. He would test those concentrated on *walayat* (*Allah's friendship*) with *shariat* (*Allah's law*), and those concentrated on *shariat* with *walayat*. He observed that they were not fully surrendered, and that their seeking was deficient. He said that he found true friendship and the qualities of a *sheikh* in *Mawlana*[23]. Shams did not consider Awhaduddin-i Kirmani whom he met in 1237 in Baghdad worthy of friendship. He thought he was a novice in the path and that he had a *shahidbazi* attitude[24]. He praises Muhyiddin Ibnu'l-Arabi in his *Maqalat* referring to him as "*Shaikh Muhammad*",[25] whom he met in Damascus around 1240, yet he says that they were different in Sufi character. Although Ibnu'l-Arabi was criticised by Shams due to his submission to *zahir* (*outer form*) of *shariat* and due to his concentration on the subject of divinity instead of *Insan-i Kamil (Perfect Man),* he still considers him among the best of the spiritual guides he had seen. Although William Chittick has reservations about the person referred to as "Shaikh Muhammad" being Ibnu'l-Arabi[26], the fact that he is mentioned in one part of *Maqalat* as "*Shaikh Muhammad b. Arabi*" clears all doubts[27]. Shams stayed in a retreat cell in Aleppo for fourteen months, and upon a mystical sign, he star-

20 Aflaqi, II, p. 201.
21 Shams-i Tabrîzî, p. 182.
22 Aflaqi, II, p. 201.
23 Shams-i Tabrîzî, p. 219, 756, 784.
24 Shams-i Tabrîzî, p. 218, 294, 700; Aflaqi, II, p. 191-193; Lâmiî, p. 639.
25 Shams-i Tebrizi uses these phrases about Ibn al-Arabi: "wonderful and magnificient man", "good and confidant", "peaceful and tolerant". See Shams-i Tabrîzî, p. 299.
26 William Chittick, *Me and Rumi: The Autobiography of Shams-i Tabrizi,* Louisville 2004, p. XVIII, 380.
27 Shams-i Tabrîzî, p. 299.

ted his journey to Anatolia to find his friend. In his *Maqalat* he says that upon his prayers to find a spiritual friend, it was said to him "let us make you the companion to a friend of Allah", when he asked about his whereabouts, the answer came the day after that he was in Anatolia but the time to meet him had not come yet. Sipehsalar says that this dream was the sign to put him on the way to Anatolia to meet Mawlana.[28]

According to Sarı Abdullah Efendi, one of the *Mathnawi Sharihs* (*explainer*), Shams was sent to Anatolia to be Mawlana's guide by the *Ghaws* (*the mystical leader*) of the time Haja Ali, whom we do not know much about. Sarı Abdullah asked Mawlana about this information in his waqia, and he approved of the authenticity of this news. According to him, there are a lot of allusions to Haja Ali in the *Mathnawi.*[29]

According to Aflaqi, Shams tutored the children of a king in Erzurum[30] before he went to Konya, and he signed the bill of Hacilar water duct in Caesarea. In some late studies there are claims that Shams entering Anatolia from Erzurum-Erzincan met Mongolians on his way, and that he was sent to Konya by these latter to establish connection between Mongolians and Mawlana.[31]

3. Shams – Mawlana encounters:

Mawlana and Shams met first either in Damascus[32] or Aleppo.[33] According to Aflaqi, after his father's passing away, following his teacher Sayyid Burhanaddin's orders he went to Damascus for his studies. One day

28 Sipahsalar, p. 123-124.
29 Sari Abdullah, *Javâhir-i Bavâhir-i Mathnawi,* Istanbul 1288, I, p. 116.
30 Aflaqi, II, 264, 275.
31 Miqâil Bayram, *Ahî Evren–Mevlânâ Mücadelesi (The Struggle Between Mawlana and Ahi Avran)*, Konya 2005, p. 139-142; See for the critics of these claims which are not based on historical document Osman Nuri Kuchuk, *Mevlânâ ve İktidar (Mawlana and The Government)*, Konya 2007, p. 124-127.
32 Aflaqi, II, p. 193.
33 Badiuzzaman Furûzanfer, p. 185.

when he was walking in public he saw Shams with his hat and black robe. He held his hands and told "O expert of the world, understand me!" Shams was intoxicated by these words and passed out. When he woke up Mawlana had already gone away. In some sources it is claimed that Shams' journey to Anatolia was due to his finding out about Mawlana's *kamal* after this encounter. The fact that Mawlana's close entourage like Sayyid Burhaneddin, Ibnu'l-Arabi, Najmuddin-i Kubra, his successors Bahauddin Walad and Baba Qamal-i Jandi, Awhaduddin-i Qirmani should know Shams makes us think that he had somehow met Mawlana before his arrival to Konya. Their second encounter takes place in Konya five years after Sayyid Burhanaddin's passing. According to Sahih Ahmad Dede, Sayyid Burhanaddin who decided to move from Konya to Caesarea in his last years was the person who gave the good tidings to Mawlana about Shams coming to Konya.[34] Aflaqi reports that Shams had come to Konya on Jamaziyalakhir 26th, 642 *(November 29th, 1244)*.[35] It is understood that when he came to Konya Shams was sixty and Mawlana was thirty eight years old. Sheikh Ahmad Dede tells that Shams was born in 590 A.H. (*1194 A.D.*) and that he arrived to Konya at the age of fifty two. Although records are indicating that Mawlana was born in 604 A.H. (*1207 A.D.*), Abdulbaki Golpinarli asserts that Mawlana was born in 580 A.H. (*1184 A.D.*) and that he was sixty two when he met Shams.[36]

There are different accounts about the dialogue that took place between Shams and Mawlana during their first encounter. The accounts of Aflaqi and Sipehsalar are similar to those in *Maqalat*. Aflaqi tells that Shams settled in *Şekerciler Hanı* and according to Sipehsalar he settled in *Pirinççiler Hanı* upon his arrival to Konya. One day after Mawlana left Madrasa

34 Sahih Ahmad Dede, p. 160.
35 Aflaqi, II, p. 193.
36 Abdulbaki Golpınarlı, "Mevlânâ Şems-i Tebrîzî ile Altmış İki Yaşında Buluştu" *("Mawlana met Shams of Tabriz When He is Sixty Two")*, *Şarkiyat Mecmuası*, III (*1959*), p. 156-161.

of Pamukçular with his students, one of the four institutions he was lecturing in, Shams appeared before him and held the gag bit of his mule and said "O the expert of worldly and spiritual truths! Which one is the greater: Muhammad or Bayazid-i Bistami?" When Mawlana replied "Muhammad Mustafa is the leader of all prophets and saints" Shams asked again "But he said, 'I exalt thee My Lord, we did not know you the way you deserve to be known' when Bayazid-i Bistami said 'How great is my glory, I am the king of the kings.'" Upon this Mawlana's answer was "Because Bayazid's thirst was little, it was quenched by a gulp of water. His glass of perception was suddenly full to the brink; however Muhammad's thirst was increasing every moment. His breast was opened by Allah. He was talking about his thirst everyday and he wanted to be nearer to Allah every moment." Shams passed out upon hearing this answer and after a while they went on foot to the madrasah.[37] According to an account mentioned in Dawlatshah's *Tazkirat*, Shams asks the following question to Mawlana: "What is your purpose in struggling with your *nafs* (*ego*), seclusion and learning positive sciences?" Mawlana replies "to walk in the path of *shariat's sunnat* (*prophet's manners*) and *adabs* (*good behaviour*)" Upon this Shams says "These are all *kishr* (*bark*)". When Mawlana asks "Then what is beyond these?" Shams replies finally "Knowledge is that which will get you to the known".[38] According to another account the encounter in Konya happened in the following way. Shams' question: "What are these books you are reading about?" Mawlana's answer: "You would not understand." Suddenly a fire starts and the books start to burn. Mawlana asks "What is this?" Shams' answer "You would not understand".[39]

Midhat Bahari, one of the near era Mawlawi knowers, claims that Mawlana was already at the level of *Qutbiyyat (principle axis of sainthood)*,

37 Shams-i Tabrîzî, p. 685-686; Sipahsalar, p. 124-125; Aflaqi, II, p. 193-195.
38 Davlatshah, p. 253.
39 Muhyiddin Abdulkâdir, *el-Kevâkibü'l-muzîa*, Haydarabad (*facsimile*), II, p. 124-5.

that Shams did not come to Konya to become his teacher, that he was deeply affected by the light of knowledge and love that he saw in Mawlana while in Damascus, that he became his friend to make this light brighter and to show Mawlana to himself, and that for this reason one should not consider his questions as a test that a teacher gives to his student. According to Midhat Bahari most of the records that appear in early Mawlawi literature about Shams – Mawlana encounter do not have any foundations. Especially stories told by Abdurrahman-i Jami, Abdulqadir al-Qurashi and Dawlatshah about Shams making Mawlana throw his books to a pool or set them on fire and make him stay away from them have no relation to Sufi practice and they underestimate Mawlana's spiritual level and therefore should not be trusted. Because Shams is not the kind of saint who cannot figure out that Mawlana can distinguish between a dead book and a book that is alive and speaking, and Mawlana is not a beginner who would not tell the difference in level of these two types of books.[40]

4. Shams-Mawlana Dialogues

After this second encounter, Shams-i Tabrizi and Mawlana went on retreat in Salahuddin-i Zarqub and they stayed there for three months and Salahuddin-i Zarqub served them. They came out of this retreat doing *sema* (*whirling*). It is believed that Shams tested Mawlana with questions beyond sharia just like in the story of Moses and Hidir in order for divine truths should be totally understood. Upon confirming his spiritual capacity and his level of knowledge, he accepted Mawlana as a friend.[41] Sultan Walad[42] who saw parallels between Shams – Mawlana friendship and Moses – Hidir relationship said that they could reveal their inner secrets through this friendship. He said that until he met Shams, knowledge, ascetism and piety were dominant features of his father's character and that his love for Bahauddin Walad, himself, his *murshid* Sayyid Burhanaddin,

40 Midhat Bahârî Beytur, *Mesnevi Gözüyle Mevlana (Mawlana from the Mathnawi Point of View)*, Istanbul 2005, p. 57-62.

41 Sipahsalar, p. 125; Aflaqi, p. II, 195-197.

42 Sultan Walad, *Ibtidânâme (trns. Abdulbaqi Golpinarli)*, Ankara 1976, p. 48-49.

Chalabi Husamuddin reached completion with Shams and attained the level of Insan-i Ma'shuk. He says in his *Ibtidaname* that "When I say Musa-i Kalim, I mean Mawlana with no similars… His Hidir is Shams from Tabriz. He was such a man that you would only wish to meet with him and reach him.[43]" In the Sufi terminology Moses represents a Sufi abiding by *shariat* with *zuhd* (*ascetism*) and *riyazat (practice of depriving oneself from worldly comforts*), and Hidir stands for a murshid-saint prototype who has the divine knowledge

Sultan Walad talks about Mawlana's spiritual attainments in his *İntihânâme* as follows:
Before Shamsuddin's arrival, he was involved in prayer and service day and night.
For months and years he would be involved in ilm, zuhd and taqwa.
He attained his level with his hard work. He went that far through zuhd and taqwa.
There would be revelations of Truth to him, and he would learn something new from the Truth.
When Shamsuddin invited him to such a sema, many before him chose and accepted it.
He started to sema with his orders and saw that his level increased a hundred times.[44]

Sultan Walad describes Shams' influence on Mawlana, that brought him from the level of lover to the level of beloved as "completion to the level of *Insan-i Mashuk* (*beloved human*)" in his *Ibtidaname.*[45] *According*

43 Sultan Walad, *İbtidânâme*, p. 48-9.
44 Sultan Walad, *Intihânâme*, Library of Qonya Mawlana Museum no. 2122, p. 282b.
45 Vahid Goktash, "Mevlânâ Şems Münasebetinde İnsân-ı Ma´şûk Felsefesi" *("The Philosophy of the Beloved Person In Relation to Mawlana and Shams")*, *Tasavvuf İlmi ve Akademik Araştırma Dergisi (Journal of Scientific and Academic Sufi Studies)*, XIV (2005), p. 549-563.

to Sultan Walad, Mawlana was brought to the level of beloved by Shams when he was at the level of lover. "Lovers of God have three levels and beloveds of God also have three levels. Hallaj-al Mansur was at the first level of lovers. The middle of these levels is great. The last of these levels is even greater. The state of these three levels appeared in the Universe. But the three levels of the beloveds are hidden. Great lovers have only heard the name of the level of beloveds and asked to see it. The name and fame of the middle level of beloveds have not reached anybody and they did not even know about the last level. Shamsuddin-i Tabrizi was the king of the beloveds of the third level… Before the appearance of Shams, no one has ever talked about belovedness. Mawlana learned the path of beloveds from Shams.[46]"

Suddenly Shamsuddin reached him. Darkness disappeared before the force in his light.
The universe of love sent a cry without instruments or drums. He explained him the state of the beloved in such a way that the secret was revealed to everyone.
He said "if you are attached to the unseen, I am the unseen of the unseen, listen to this."
Secret of the secrets, light of the lights, even saints cannot reach my secrets.
Love is a veil on my path; living love is dead next to me.
He would invite him to a strange universe; Turk and Arab have not seen it even in their dreams.
Our master became a novice student and started studying before him.
Mawlana became a starter when he had reached the end of everything.
When everyone was following him, he became the follower
He had already reached the top in the world of thoughts; nonetheless love appeared to him as a new knowledge.[47]

46 Sultan Walad, *Ibtidânâme*, p. 249.
47 Sultan Walad, p. 249-250.

Shams talks about the level of the beloveds in accordance to the surrender to the Prophet which he keeps insisting upon in his *Maqalat* as follows: "If they had asked me if the Prophet was more in love compared to me, I would have said "No." He was the beloved. But the intellect stays in awe when it tries to appreciate the beloved. So if I say that he is a lover, this really means beloved." The beloved in absolute terms is Haqq (*the Truth*). The true reflection of Haqq is the Prophet. As it is mentioned in the Quran, those who surrender to the Prophet are really surrendering to Haqq, it follows that if one surrenders to the beloved Prophet, they surrender to the true Beloved who is Allah.

Mawlana talks about the philosophy of belovedness openly in his *Mathnawi* with the following words: "Love is only a veil, all is but the beloved. Only the beloved is alive, lover is dead.[48]" "Let the love of Allah be in the spirit, in the eyes, it stays fresher than a rosebud.[49]" "Whomever you think is a lover is in reality the beloved. Because he is a lover that is loved by the beloved, so he becomes the beloved too.[50]"

Mawlana who used to do *sema* by clapping and waving his hands through the encouragements of his mother in law Qira Hatun, now does *sema* by whirling as Shams thought him. Aflaqi says: "One day Sultan Walad told: "My father used to be a zahid, gracious and pious in his youth. He never used to do *sema*. My mother's side grandmother Qiray-i Buzurg encouraged him to do *sema*. My father first started to shake his hands while doing *sema*. Shamsuddin thought him to whirl.[51]" According to Ahmad Avni Konuk and Midhat Bahari, Shams-Mawlana relationship is not that of a teacher-student. In Mawlana's spiritual path, his teachers are his father Bahauddin Walad and Sayyid Burhanaddin, Shams is his sheikh of

48 I. Anqaravî, *Sharh al-Mathnawi*, Istanbul 1289, I, p. 54.
49 İ. Anqaravî, I, p. 91.
50 I. Anqaravî, I, p. 361.
51 Aflaqi, II, p. 199, 262.

sohbet (spiritual conversations). Hence Shams is not mentioned in the lineage of the Mawlawi Sufi Order.

5. Shams' First Disappearing:

After meeting Shams, Mawlana left his teachings at madrasa, he quitted reading his father's *Maarif* over Shams' request and he retreated from people and spared all his time for Sham's *sohbet (spiritual conversations)*.[52] This led some negative murids to hate Shams whom they do not know and who separated their sheiks from themselves and some rumors were spread among people who were deprived form Mawlana's preaches.[53]

According to Hacı Baktash Wali's *Valâyatnama*, the ulama of Konya complained to Sultan I. Alâeddin Qaykubad about Shams because a great intellectual like Molla Hünkar has left madrasa following a dervish. The Sultan turned down the complaint saying that it improper to intervene in the valayat of Mavlana, upon those intellectuals left Konya to go to Arabia and they came back to Konya over the attempts of Sadraddin Konyevi and Ahi Avran.[54]

Shams suddenly left Konya because of that troublesome events in 643 after Hicrat *(1245-46 A.C)* and he went to Damascus. However, Dawlatshah records that he went to Tabriz and Mawlana found him and brought him back to Konya.[55] After that event which made Mawlana extremely sad and made him retreat, it was recorded that his murids apologized to Mawlana[56]. During that separation period of Shams, Mawlana would wear a black cloak made of a fabric called "hindibari" worn by mourning people. He would put on a honey colored conical hat wrapped in a turban

52 Aflaqi, II, p. 198-199.
53 Sipahsalar, p. 126.
54 Hacı Baktash Wali, *Velâyetnâme (ed. Hamiye Duran)*, Ankara 2007, p. 389-394.
55 Davlatshah, II, p. 253.
56 Sipahsalar, p. 127.

in "shekaraviz" style and start sema gatherings changing the rebabi from four to six sections.

Aflâqî says that[57] Mawlana who learned from a letter that he received from Shams that he is in Damascus, sent him a four verse Arabic-Persian letter,[58] Shams turned back to Konya after staying one year in Damascus, married Mawlana's adopted daughter, Kimya Hatun. Seven days after his wife died he disappeared for the second time and went to Damascus in Hijri Shaban 644 *(December 1246).*

Aflâqî and Sahih Ahmad Dede state that, after the second disappearance of Shams, Mawlana sent Sultan Walad leading a group of twenty people.[59] According to Sipehsalar and Sultan Walad, Shams went to Damascus once; Mawlana sent Sultan Walad to Damascus with a group to bring him back[60], Sultan Walad found him in Cebel-i Sâlihiyye *(Mount of Salihiyyah)* in which Ibnu'l-Arabî resides, brought him back to Konya. Regarding *Maqalat* Golpinarli suggests that Shams went to Aleppo first, he came down to Damascus after learned that Sultan Walad came there.[61]

According to Aflâqî, in accordance with Shams' malamat attitude, his leaving Mawlana is a manifestation of jelal (*rigor*). Until then, Mawlana saw only jamal (*mercy*) manifestation in Shams, Shams showed jelal manifestation to Mawlana by leaving Konya and he did that for Mawlana to totally witness him.[62] The expression "Mawlana is totally a grace, however in Shamseddin there is both rigor and grace" in *Maqalat* confirms that.[63] On the other hand Shams says that "Mawlana saw only the good

57 Aflaqi, II, p. 218; 270-271.
58 See for the text of letters Aflaqi, II, p. 283-286.
59 Aflaqi, II, p. 270-271; 277-279; Sahih Ahmad Dede, p. 166.
60 Sipahsalar, p. 127-129; Sultan Walad, p. 56-60.
61 Abdulbaki Golpınarlı, *Mevlânâ Celâleddin*, p. 79-80.
62 Aflaqi, II, p. 218.
63 Shams-i Tabrîzî, p. 73.

in me, he had not seen my bad side. Now, I am not behaving as *munafiq* (*hypocrite*), I am separating from him so that he can utterly see me. The one who sees my beauty and ugliness can find way to my sohbet (*spiritual conversation*). The augury of such a man is that: the sohbet of other is cold and bitter for him, but it is not as cold as he can do sohbet (*spiritual conversations*) with them but it is too cold for him not to do sohbet."[64]

According to Muhammad Ali Muvahhid, there are three phases in the relationship of Mawlana and Shams: before Shams left Mawlana was like a mirror reflecting the lights from the sun. He was reciting pleasantly the truth he saw in Shams as love ghazels in *Dîvân-ı Shamsi'l-hakāyık* as separation conduced to the increase of his kamal (*perfection*) and his rising to the stage of marifet. After Shams' absence, Mawlana as a perfect arif (Gnostic) started to talk about suluq (*Sufi way*) and marifetullah in Mas-navi.[65] According to Midhad Bahari, Mawlana studied the states of love and practices of marifat which he experienced under the discipline of his father Bahâeddin Walad when he was little and under the discipline of Sayyid Burhâneddin when he was young, at a higher state with Shams. Mawlana praised Shams in his Divan-ı Kebir in which he used the pen name Shams-i Tabrizi, calling him "Shams-ul Hak ve'd din" *(the sun of God and religion)*, bahr-i rahmet *(sea of mercy)*, hurshid-i lutf *(sun of grace)*, husrev-i a'zam (*greatest king*), nur-i mutlak *(absolute light)*

6. Shams' second absence

When disciples and public started to gossip again, Shams tells Sultan Walad that they want to set him apart from Mawlana who is unique in enlightenment; that this time when he disappears no one will be able to find him and on Shaban 645 *(Dec 8th 1247)* he vanishes into thin air[66]. Aflaqi says that 40 days after Shams' disappearance Mawlana started to wear a smoky turban instead of the white one, and have a cloak sewn out of

64 Aflaqi, II, p. 238.
65 Shams-i Tabrîzî, p. 145-151.
66 Sultan Walad, p. 62, 64.

Yemen and Indian clothes and that he wore these clothes until the end of his life.[67] Sultan Walad says that his father started to recite poems with love and that he always performed sema.[68] After a while, hearing a word that Shams might be in Damascus Mawlana traveled there, yet returned not finding him; a few years later he went there once more and although he searched for him for months he could not find him.[69] During this time, Mawlana went to Damascus twice according to Sultan Walad,[70] three times according to Aflaqi, four times according to Furuzanfer. Aflaqi recites that during his third trip he left Husamaddin Chalabi on his behalf to attend to the followers, and stayed at Damascus for about a year, he then returned due to the letters of leading scholars and administrators *(including the Sultan of Seljuk)* requesting him to return to Anatolia.[71] Sipehsalar says that Mawlana searched Shams in Damascus, yet returned to Konya without any result.[72] On the other hand Sultan Walad says that his father found Shams' spirit in Damascus not his body, that this spirit became visible in him and thereafter he was not in need of Shams.[73] In fact, after returning to Konya, when they asked him about Shams, Mawlana replied as "Shams-e Tabrizi is just a guise, what is nice and pleasant is us."[74] In addition, to a dervish who has not had the chance to see Shams he said, "although you haven't caught on Shams, you have reached such a person that has hundreds of thousands of Shams on every strand of his hair" expressing that they are one as two seas uniting. Sultan Walad says that after Shams' absence Mawlana found Shams' manifestation in Salah ud-Din-e Zarkub, and united with him as milk and sugar. Walad also says that since the state of love and ecstasy Mawlana was in might have interfered with his teaching, he appointed him (*walad*) as his caliph to deal

67 Aflaqi, II, p. 269.
68 Sultan Walad, p. 65, 69.
69 Sultan Walad, p. 71, 73-76.
70 Sultan Walad, p. 76.
71 Aflaqi, II, p. 280-281.
72 Sipahsalar, p. 131.
73 Sultan Walad, p. 73.
74 Aflaqi, II, p. 282.

with the disciples, and that he recites ghazals addressed to him and told him (*Walad*) to follow Zarqub as well. Although some disciples saying that Zarqub is ignorant and therefore is not eligible for being a sheik and even failed to replace Shams, they planned to kill him discretely, yet the assassination was prevented.[75]

7. Shams' outcome

There are different rumors about Shams' outcome in different sources as Aflaqi and others originated from him. According to one of Aflaqi's reports, as Shams was conversing with Mawlana a group of seven came to a halt before the cell; one of them wanted Shams to come out. Then, Shams came out, telling Mawlana that they are calling to kill him. At that moment, he let out a sharp cry as he was stabbed and thereafter he vanished; all there was left was a few drops of blood.[76] According to this story, Shams had been assassinated; yet he has vanished afterwards (*absence*). Aflaqi states that Mawlana's son, Alaeddin was among the assassins, therefore like all the others he had a troublesome death and Mawlana had not attended his son's funeral. On the other hand, Sipahsalar says that Alaeddin started to become jealous since Mawlana and Shams were more interested in Sultan Walad than him. He also states that since it was wintertime when Shams and Qimya Khatun got married, Mawlana had the kitchen hall prepared for them. In order for Alaeddin to see his dad he had to pass through here; Shams warned him about being careful and respectful; Alaeddin could not get over this and his reaction was to tell the society about this condition, which caused the rumors to spread out more.[77] According to another rumour originated from Ulu Arif Chalabi and his mother Fatima Khatun; Shams has been killed during the assassination and his body has been dumped in a well. One night, in a dream Shams told Sultan Walad about the well

75 Sultan Walad, p. 79-92; Sipahsalar, p. 133-134.
76 Aflaqi, II, p. 266-267.
77 Sipahsalar, p. 130.

he was thrown into by saying "I fell asleep at such and such place;" and accompanied by his followers Sultan Walad took his body out of this well and buried him in Mawlana's madrasah next to Amir Badraddin, the architect of the madrasah. Aflaqi adds that it is a secret.[78] Yet, how long after his death has the burial took place is unknown. On the other hand, there is no sign in Sultan Walad's works of this rumor stated by Aflaqi. Sahih Ahmad Dede says Shams died in 645 *(1247)* of natural causes and has been buried next to Emir Bedreddin.[79] According to another rumor recorded by Aflaqi and stated by Cami is that Shams' grave is next to Bahauddin Walad. Dawlatshah says that among the folks there has been a rumor about Shams being killed by Mawlana's son Alaeddin, yet this is absolutely untrue. Abdulqadir al-Qurashi is doubtful about his murder and finds his absence more valid.

There is no sign of Shams' assassination and whereabouts of his grave in Mawlana's, Sultan Walad's works or Sipahsalar's (*Risale*) booklet. Furuzanfer states that based on Sipahsalar and Walad's sayings about Mawlana's trips to Damascus (*twice*) in order to find Shams proves that assassination theory cannot be true.[80] On the other hand, there is no rumor on any Mevlevi sources about Shams being buried in Konya or any other place after being assassinated or dying of natural causes; and Mawlana's and Sultan Walad's visits to his grave. Midhat Bahari says that Mawlana and Walad do not believe in Shams murder and that Mawlana went to Damascus several times in order to find him; that there are hints about Shams going to Tabriz in ghazals he had written thereafter; therefore he states that it is better to believe in his absence. Husain Fahraddin Dede, Mehmed Jalâleddin Dede, Azmîzâde Ahmad Dede, Ahmad Remzi Dede (*Akyurek*), Walad Chalabi Efendi thinks the same.[81]

78 Aflaqi, II, p. 283.
79 Sahih Ahmad Dede, p. 169-170.
80 Badiuzzaman Furûzanfer, p. 221.
81 Midhat Bahari Beytur, p. 78-80.

According to Sari Abdullah Efendi, after Shams' absence Mawlana goes to Tabriz since he is invited spiritually by Hace Ali and visits him. Mawlana who is enlightened by Hace Ali after a three days visit returns to Konya. Yet, this visit is kept a secret accept his close family members and it does not take place in biographical books.[82]

In *Mathnawi (I, verses 123-125; 130-131)* Mawlana compares Shams' absence to Joseph's leaving his father Jacob and going to Egypt: "When Shamsedin's words were mentioned, the sun of the fourth heaven bowed its head. Now that I have mentioned his name, it is but right to set forth some indications of his beneficence. That precious Soul caught my skirt, Smelled the perfume of the garment of Yusuf. What can I say when not a nerve of mine is sober? Can I describe my separation and my bleeding heart? Nay put off this matter till another season."

Ismail Ankaravi when explaining this verse interprets, "Joseph as Shams, interprets Jacob who gets the smell of his Joseph's shirt as Husamaddin Chalabi, who is characterized by soul messenger who delegates the tidings as Mawlana According to him there is a sign in this verse that Shams is **kutbü'l-aktâb.** According to Mawlana, Shams' mystery is absolute unity, and it is obligatory to be a member of annihilation in order to comprehend this mystery. Otherwise, people who may not understand the mystery when it is revealed may cause riot and turmoil. Ankaravi says that ones who cannot comprehend Shams first must turn upon a teacher like Husamaddin Chalabi.[83]

8. Shams' Tomb

Tombs and maqams were attributed to Shams in Konya, Niğde, the cities of Hoy and Tabriz in Iran, Pakistan-Multan. Abdulbaqi Golpinarli regards the assassination attempt to Shams and the rumour that his body

82 Sari Abdullah, I, p. 116.

83 Ismail Rusûhî Anqaravî, *Sharh al-Mathnawi I-VII*, Istanbul 1289, I, p. 76-79; 125-126.

was thrown in a well of a garden which belong to Emir Bedreddin Gevhertaş as the legend of the truth. According to him, Shams is buried in the Small Dervish Lodge of Shams of Tabriz in Konya which was built over the well he was thrown in. After his death, Emîr Bedreddin Gevhertaş was buried in his own garden next to Shams. Golpinarli says that the rumor that Shams is buried next to Bahâeddin Walad who is in the Dervish Lodge of Mawlana, is invalid because this tomb does not belong to Shamseddin of Tabriz but it belongs to Shamseddin Yahya.[84] Mehmet Onder who suggests that he went into the cellar under the sarcophagus in Small Dervish Lodge of Shams of Tabriz in the year 1957, shares the same belief with Golpinarli.[85] Miqail Bayram claims that, Shams was murdered with the order of one of the viziers of the time Ahi Evren Nâsırüddin Mahmûd, by an assasination group in which Ahî Emîr Bedreddin Gevhertash, Emîr Necîbüddin Müstevfî, Seyyid Sherefüddin who is the student of Fahreddin Râzî, Alâeddin who is the son of Mawlana took place, his body was thrown into a well, some parts of his body stayed in the well, some parts of his body were carried to Dervish Lodge of Mawlana in the time of Sultan Walad's being the sheikh; however he could not understand why Mawlana went to Damascus after Shams' last disappearance.[86] Some Iranian researchers claimed the *Sefine-i Tabriz* of Ebü'l-Mecd Muhammed b. Mes'ûd et-Tebrîzî and *Mojmal* of Fasîh-i Hâfî as evidence to suggest that the tomb of Shams is in the city of Hoy in Iran. According to Hafş, the year of death of Shams is 627 (*1273*).[87] According to Muhammed Ali Muwahhid Shams decided to leave Konya to go to Tabriz, he stopped by the city Hoy on his way and he died there.[88] Muhammed Emîn Riyâhî, a Hoy historian, says that Ottoman Sultan and

84 Abdulbaqi Golpinarli, *Mevlânâ Celâleddin*, p. 82-85.
85 Mehmet Onder, *Aydınlık Kapı: Şems-i Tebrîzî* (*The Bright Door: Shams of Tabriz)*, Ankara 1963, p. 55-56.
86 Miqail Bayram, *Ahî Evren – Mevlânâ Mücadelesi*, p. 155-157.
87 Fasîh-i Hâfî, *Mojmal-i Fasihî (ed. Mahmûd Ferruh*), Meşhed 1340, II, 343.
88 M. Ali Muwahhid, *Shams-i Tabrîzî*, Tahran 1996, p. 205-211.

his Grand vizier visited the tomb of Shams in Hoy in 1535.[89] Regarding that information the generalization that Ottomans do not believe in the rumor of Aflâqî who says that Shams' tomb is in Konya.[90]

As a result of the work of the Iran-Urumiye Cultural Heritage Protection Foundation, it was attempted to prove that the Shams' tomb is in the Hoy city, near the Menâr-i Shams which was built in Shah Ismail era, the tomb was nominated for UNESCO World Cultural Heritage in 2007. Some Iranian researchers say that Shams died in Tabriz and he was buried to Gechil Graveyard. Translator Asım Efendi and *Maqalat* translator Mehmet Nuri Genchosman shares the same view. According to another rumor Shams left Konya secretly and went to Tabriz first and then to India and after wandering in forests for years, he dies in Multan. Today in Pakistan-Multan there is a tomb called Phir Shah Shamseddin-i Tabrizi; but this tomb belongs to Ismaili Shah Muhammad Shamseddin Taparez es-Sebzevârî *(757/1356)*. Moving from these rumors, it is hard to say certainly something about where and when Shams of Tabriz died. As a matter of fact, since Mawlawi sheikhs, Mawlawi history experts such as Furuzanfer and Midhat Bahari believed the disappearance of Shams, they did not pay great attention to his tomb and date of death. Regarding the verse of Qamâl-i Khocendî "Do not say that those capable of having a heart are gone, the city of love is left empty/ the world is full of Shams of Tabriz's, but where is the one to see him as Mawlana did?" they suggest that it is essential to understand the internal state of Shams rather than the external state as Mawlana did.

9. Shams' Character:

In *Maqalat* Shams states that his sheikh did not make him wear a hirqa *(dervish coat)*, thus he is not his caliph, wearing hirqa means being present in sohbat *(spiritual talk)*, he does sohbat with Mawlana, at the same time he does sohbat with Prophet Muhammad in his dream so he can be told to have uveysi (*learning from a teacher without seeing him in physical*

89 M. Amin Riyâhî, *Târîh-i Hoy*, Tahran 1372, p. 94.
90 M. Ali Muwahhid, p. 211.

world, being taught in spiritual world) character.[91] Abdulbaqi Golpinarli states that Shams pays attention to visit *qalenderi* dervish lodges when he travels, he does sema and he is a kalanderlike sufi but he does not beg like traveling *qalanderis,* he does not smoke joint, or practice *char-darb* thus the qualification of "melameti" would be more suitable for him.[92] Ahmad Yashar Ocak regards Shams as having a different kind of education than Jawlâkîs and Babaîlers, having the knowledge of vahdet-i vücûd *(believing that God is manifested in every creature)* and one of the representatives of high class Qalenderis together with Fahreddîn-i Irâki and Evhadüddîn-i Kirmânî. Ocak says that "these all may not be enough to consider Shams as Qalenderi but he is close to being Qalenderi more than any other Sufi character.[93] Miqail Bayram claims that Shams is a Javlâqî sheikh, he assigns Ebû Bekr-i Niksârî as caliph in this way, he goes to the Javlaqis in Damascus when he left Konya for the first time since he had contacts with the founder of the Javari order, Sheikh Cemâleddîn-i Sâvî and his friends.[94] However, there is no relevant information in *Maqalat* or first era Mawlawi sources. Some sources suggest that he is *dâîs* of Ismaili considering the accounts in Davlatshah. The owner of these accounts confuse Shams of Tabrizi with the murid of Bahâuddin Zaqariya, Pîr Shah Muhammed Shams of Tabriz of Sebzevârî.[95] Some shiah researchers regard Shams as shiah considering his disappearance.

The Pir of Shamsi group and Shamsi-Jalalliyah tariqat who does char-dab, wears black and white suffix, bibulous to wine, wearing flat top felt conic hat, wandering together with drums and alem, think that they are lovers of Ahl-i Bayt *(the family of prophet)*, like Shams of Tabrizi sharply

91 Shams-i Tabrîzî, *Maqālât*, p. 784.
92 Abdulbaqi Golpinarli, *Mevlânâ Celâleddin*, p. 65.
93 Ahmet Yashar Ocak, *Osmanlı İmparatorluğu'nda Marjinal Sûfîlik: Kalenderîler (XIV-XVII Yüzyıllar) (Mariginal Sufism in Otoman Empire : Kalenderîs (XIV-XVII centuries),* Ankara 1992, p. 75-79
94 Miqail Bayram, p. 139-140.
95 Kazi Ahmad Mian Akhtar, "Shams Tabrizi: Was He an Ismailian?", *IC*, X (*1936*), p. 131-136.

criticized in Vahidi's work *Manâqıb-ı Khâce-i Jihân* has claimed that this tariqat is also a branch of Mawlawiyah. [96] In *Maqalat* and other Mawlawi sources he is not said to have the manners that can be considered to be the pir of Shamsi group. In addition to that for the derwishes whose dominant manner is love and malamat, the expression "having the Shams character" is used in Mawlawiyah.

Shams says "I do not accept murids, however I teach the sheiks; but not everyone; only the kamils (*perfect ones*)"[97] and he meets the duty of teaching in a way but he did not nominate a caliph to replace himself like his sheikh did. Thus, it is not appropriate to attribute him a tariqat or a branch of Mawlawiyah. Anyway, Shams name does not take place in Mawlawi succession. According to Fasîh-i Hâfî, Salâhaddin Hasan al-Bulgarî who is one of the prominents of Sühreverdiyye tariqat, has worn his dervish coat *(it is a symbol of being accepted to a tariqat)* from the hands of Shams.[98] However, there is no account related to that in *Maqalat* or Mawlawi sources. Considering his expressions in *Maqalat*, Shams can be thought as a Muhammadi charactere sufi who has dominant malamat attitude, who thinks that divine and humanistic love is more important than anything, who tells that sheria can only be understood by tariqa and haqiqa *(reality of knowing God)*, who makes dhikr (*repeating or mentioning God's names*), whose heart is grateful to God, whose body says that only the ones who are patient can have the true wisdom, who stays away from the *nazar ehli* who cannot prove the dignity of the maqams (*states*) of prophets and his walis, who do sema and whose jalal characteristics are dominant.

That call of Mawlana's to Shams in Divan, summarizes Shams' character in the most concise way:

96 See for Golpinarli's contradictories about Shamsiyyah, Abdulbaqi Golpinarli, *Mevlânâ Celâleddin*, p. 99, 101-102; a.mlf., *Mevlânâ'dan Sonra Mevlevîlik*, Istanbul 1953, p. 204-215.

97 Shams-i Tabrîzî, p. 227.

98 *Mojmal-i Fasihî*, II, p. 380.

O The one who talks with the inspiration from God! O the eye of the realities, O the exalted being who is the cure for people in this cruel world of the fire and the seas i.e the foul and the trouble.
You are such a Pir with no past. There is no starting point of your beginning.You are such a unique Sultan of spiritual meaning. You are the one who holds our lives in your hands and helps to get rid of the disasters caused by our worldly love and desires coming from our animal soul. You are the hunter of the lives on the path of submitting our lives.Oh how I wish it would be known who is worthy of being hunted among al these lives. What is it to the created to mention your Love. Even God's light of Majesty is in love with your beauty.
You say I have been hunted by this Love. O the gracious and competent doctor, tell me who to consult to!
Your grace tells me to come and your grief to go. Which one is true, which one is more correct, please tell me!
O the Sun of the animal solus! The Truth's day star of Tabriz! Every ray you emit creates a spirit, graceful and impressive

10. Shams' Work: *Maqalat*

Maqalat which is made up of Shams of Tabrizi's sufi words, ideas, epics, the talks of Mawlana and other sufis and anecdotes about his life is written in Persian and called *Hırqa-i Shams* (*the dervish cloth of Shams*) and *Asrâr-ı Shamseddîn-i Tebrîzî* (*the mystery of Shams of Tabriz*) by Mawlawis. In some copies the name is recorded as *Qalimât-ı Shams-i Tebrîzî* (*The Words of Shams*) and *Maârif-i Shams-i* (*The Education of Shams*). It is suggested that the work is compiled by Sultan Walad or by lots of other people including him. However, Ismail Ankaravî and Muhammed Ali Muvahhid thinks that it is compiled by Mawlana.[99] Some stories and wits that take place in Masnavi also take place in this work. The oldest

99 Ismail Rusûhî Anqaravî, *Mesnevî'nin Yedinci Cild Şerhi (Anqaravi's Commentary of Seventh Volume of Mathnawi)*, Sulaymaniyya Library Esad Efendi no. 1563, p. 185[a-b]; Shams-i Tabrîzî, *Makâlât*, editor's introduction, p. 39-40.

copy is registered to Mawlana Museum Library (*nr.2154*).[100] The books such as Sipehsalar Booklet (*Risale*), the *Ibtidânâme* of Sultan Walad and *Manâqıb al-Arifîn of* Aflâqî which were written in the formation period of Mawlawiyah, *Maqalat* is benefitted from. Besides its own value, the work is one of the most important sources to learn from about the spiritual maturity and teachings of Mawlana.

Maqalat was disseminated by Ahmad Hoshnuvîs (*Maqālât-ı Shams-i Tebrîzî*, Tehran 1349), Nâsıruddin Sâhibuzzamânî (*Fasl-ı Sevvum*, Tehran 1351.), Muhammed Ali Muwahhid (*Maqālât*, Tehran 1369) and Ja'far Moderris-i Sâdiki (*Maqālât*, Tehran 1994), the dissemination attempts by Badiuzzaman Furûzanfer failed. The most comprehensive dissemination was done by M. Ali Muwahhid. The translation of *Maqalat* to Turkish was done by Mehmed Nuri Genchosman. (*Maqalat I-II*, Istanbul 1974-1975; [Istanbul 2006, in the name of *Maqālât*]). The work of William Chittick called *Me and Rumi* (*Louisville, 2004*) which took the award of the book of the year in Iran in 2005 and which was dedicated to Annemarie Schimmel is the translation of two thirds of *Maqalat* to English. In the translation the autobiography of Shams of Tabrizi was tried to be built.

M. Ali Muwahhid introduced Shams' biography in an academic way in his work *Shams-i Tabrîzî (Shams of Tabriz-Tahran 1996)* which involves Shams' words and some pieces from his gatherings. In addition to that in his book *Humi ez Sharâb-ı Rabbânî (Tahran, 1994)*, he made some compilation from Shams' work *Maqalat*. Shams' words and life has been published by Abdulhusain Jalâliyân in a book called *Nevniyâz-ı Avval: Shams-i Tabrîzî and Sühenân u be-shiir* in year 1992 in Tehran. These are some Turkish books written regarding the *Maqalat* of Shams are: *Şems-i Tebrîzî'nin Öğretileri (The teachings of Shams of Tabrizi by Erkan Türkmen, Konya 2005)*, *Aydınlık Kapı: Şems-i Tebrîzî (The Bright Door:*

100 See for the other important copies Abdulbaqi Golpinarli, *Mevlânâ Celâleddin*, p. 27-31.

Shams of Tabriz by Mehmet Önder, Ankara 1963), *Mawlana Celaleddin-i Rumi ve Shams-i Tabrizî (Mawlana Jelaladdin Rumi and Shams of Tabriz by Salih Saim Unar, Istanbul, 1899*), *Şems-Mawlana Dostluğu: Benlik Duvarından Kerpiç Koparmak (Sams-Mawlana Friedship: Breaking a mudbrick off the wall of ego by Bayram Ali Çetinkaya, Istanbul 2007)*.

Even though a Masnavi like work called *Merâtibü'l-kulûb (The Stages of Hearts)* made up of 138 verses was attributed to Shams, it did not gain acceptance.

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Ayşe Esin Çelebi

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Rumi's 22nd Generation Granddaughter

I would like to welcome all the distinguished guests of Shams-i Tabriz. As you all know, year 2007 was celebrated as the 800th birth anniversary of Rumi. The project organized by International Rumi Foundation together with the Turkish Ministry of Culture and Tourism was accepted by UNESCO and Rumi was commemorated with a variety of activities across the world. As we were all experiencing this enthusiasm towards the end of the year, a group of members from Turkish Women's Cultural Association (*TURKKAD*) with the leadership of Cemalnur Sargut visited me. We shared our ideas about the International Symposium on Shams. With the extraordinary efforts of TURKKAD's members, this project has now been actualized. I would like to extend my sincere thanks to all those who contributed.

When Rumi is concerned, Shams-i Tabriz automatically comes to mind. Shams was looking for a friend of God whom he could spiritually get along with and talk with. Inspired to find a God's friend of such a high spiritual rank, Shams travels to Konya and meets with Rumi. These two lovers of Allah delve into spiritual discourses and reach numerous exalted spiritual levels. Rumi starts to spend most of his time together with his spiritual company contemplating on God, talking about the Quran and hadiths, reciting poetry and whirling. Rumi's students get jealous and disrespectfully gossip about Shams. Shams leaves Konya and travels to Damascus. Rumi gets deeply upset about his departure. He then prefers to seclude himself from others and starts to recite poetry from Divan-i Kebir with a nickname called Shams. Those who caused this occasion express regret. A caravan led by Rumi's son, Sultan Veled goes to Damascus and takes Shams back. But jealousy starts again and Shams suddenly disappears. There is no certain information on his disappearance. His being

murdered or leaving Konya has not totally been confirmed. We have a lot of different information on his tomb. There are three places known as his tombs: The first one is the tomb called Maqam-i Shams. As Feridun Nafiz Uzluk suggests, the second one is inside Rumi's tomb at an unknown location. According to Aflaqi, his tomb is next to the tomb of Emir Bedrettin, the architect of Rumi's Madrasah. In Anatolia there is Kesikbas Tomb in Nigde known as his maqam. Outside of Turkey, there are other maqams known in Multan in Pakistan and in Hoy close to Tabriz in Iran.
It is not clear who the teacher or the student is. What is significant is what these two great friends of Allah who have become mirrors for each other have left us.

The information presented in this symposium will surely shed light on various questions and encourage further research in the area. I would like to thank all friends of Allah, all the professors who are present, and all those who have contributed. I would like to conclude my speech with the following ghazel (*lyric poem*) which Rumi wrote after Shams' disappearance.

O! The soul of hundreds of rose gardens
Disguised from jasmine
O! The soul of my soul's soul
How come you have hidden yourself from me?
The sky is enlightened by you
Why do you hide yourself from?
O! This is bodys alive with you
Why have you disappeared?
O! The sultan of the attained
You hide yourself from us and both worlds
So astonishing though
O! You are the moon, who has abandoned itself,
You have hidden yourself from yourself
O! Apparent to the souls!
Hidden in such a way
Apparently existent
You have hidden yourself

Shams and Mevlana

Ahmed Selahaddin Çelebî Hidayetoğlu

Rûmî's 21st generation grandson

Let's start with the words of Shaikh Galip :

"*Gürûh-ı evliyânın ekmelidir Şems ü Mevlânâ*
Misâl-i mihr ü subh-ı müncelîdir Şems ü Mevlânâ
Şeh-i aşkın iki kudret elidir Şems ü Mevlânâ
Sıfât u zâta burhân-ı celîdir Şems ü Mevlânâ
Hemân ayn-ı Muhammed'le Alî'dür Şems ü Mevlânâ"

Shams was a personality who lived in the ocean of divine love ever since his childhood. In "Maqalat", he summarizes this stage of his life with these words:

"I had not achieved puberty yet. Sometimes I would dive into the ocean of love. That is when I would stop eating, stop wanting anything, and put up with thirst and hunger for days. One day my father scolded me: "Son, I don't understand your behaviour. Where will this lead you? Acting like this will drag you to disaster." I answered him: "Father, do you know what our father-son relationship resembles? If a person puts a duck's egg along with chicken eggs under a chicken, the eggs will hatch when the time comes. The chicks will all start fallowing their mother. When they come across a lake, the chick from the duck's egg will throw itself into the water. The mother will start panicking, thinking her off-spring will be drown. But the little duckling will be swimming with joy. Such is the difference between you and me.""

Shams lived recklessly in a deep ecstasy but always felt the responsibility to discover himself. He had extraordinary impact on people. This tale from Ahmet Eflaki defines his personality:

"There was a post-sitting ceremony in the dervish lodge of Nasreddin Vezir. All the scholars, judges, rulers and the religiously enlightened men of the society were there. Each were saying things on different subjects of knowledge and science, carrying out pleasant conversation. In one corner, Shams like a treasure was deep in introspect thought. All of a sudden, he got up and said "How long will you go on talking and relating about this and that, bragging and riding on a saddle without a horse at the field of brave men? Is there no one among you to say "My heart conveys me this news from my creator"? For how long will you go on walking on your feet with someone else's stick?"

Shams, with an unconstrained temperament, was desperately in search of a friend, an addressee, who could endure the power of his conversations. One night, in a state of ecstasy, where reason was no longer in control, enchanted due to being surrounded by the manifestations of God, he prayed:

"Oh God! I want you to show me one of your secret loved-ones!" God revealed in his heart that the one he asked for was Muhammed Celaleddin, son of a man called "Sultan of the scholars" from Belh, and that he lived in Anatolia. With this revelation, Shams came to Konya on the Saturday morning of October 29th 1244. Mevlana and Shams, these two gifted people, two divine lights, two spirits finally met and interacted.

Sultan Veled in his "İbtidaname" says:
"All of a sudden Shamseddin came and reached him. In the radiance of his light, shadow disappeared. From behind the world of love, came the sound of love to which no instrument accompanied.

He told and explained to him about the states of belovedness. Thus his secret reached glorious hights. He said: "You are a hostage of the inner

(*hidden*) world. But you should know that I am the hidden world of this hidden world!

I am the secret of the secrets, light of the lights. Not even the saints can understand my secrets. Even love is a veil on my path. Even an alive love is dead in front of me.

Friends who have become the beloved are more valuable than those who have gained God's consent and than those who can differentiate between true and false.

Their state can not be described by words. Tell me: who drinks their wine?

The kingdom of eternity is for the lovers but the kingdom of the beloved is even nobler.

Experts of the "evident" world criticized Mansur because they were not familiar with his world. They became his enemy due to ignorance. They had not picked up the scent of his secret.

If Mansur had lived at this age, Shams' and Mevlana's state would be hidden from him also. He too would turn against them, showing evil intentions, weighing in favor of punishing them.

Shams invited Mevlana to an astonishing world, one seen neither by a Turk nor an Arab.

A state that ranks higher than those of the saints is the state of belovedness. No news about this state had reached the world yet. Shamseddin of Tabriz appeared and took Mevlana Celaledddin from the state of the saints and lovers to a state not known up until then: State of belovedness.

In fact, in pass eternity, Mevlana was a pearl in the ocean of belovedness; everything returns to its essence in the end!"

First Shams searched Mevlana.

Beauties search for lovers using all they got. All the beloved ones are hunted by the lovers. Whenever you see a lover, know that he is also beloved. Because even though he is a lover, he is also a beloved for he is loved by the beloved. Thirsty people search for water. But water also searches for the thirsty.

Later, Mevlana searched. He found Shams within both his apparent and secret self.

In body I am seperate. But without body and soul, we are the same light.

Oh you the searcher! See either him or me. I am him and he is me. Since I am him, what am I in search of? I am identical with him. So let me talk about myself

I praise his beauty. But I am that beauty, that favor. In fact, I was trying to find myself. Like fermented grape juice, I was bubbling over inside the jar.

Fermented grape juice does not bubble over for someone else. İnspired by its own beauty it starts working. It struggles to reveal the beauty hidden within itself.

Shamsedddin from Malatya, in his "Menaqibu'l-arifin", tells this tale:

"One day we were in Celebi Husameddin's garden along with Mevlana. Celebi was the Cuneyd of the time. Mevlana, with his feet

soaked in the river, was pouring out divine knowledge. He talked about Shams-i Tabrizi, praising him. Muderrisoglu Bedreddin, a favorite man of God and a favored friend, upon hearing these compliments about Shams, said: "Ah shame, Shame!!!". Mevlana asked: "Why? What for? Why are you feeling sorry for?" Embarrassed, Bedreddin answered: "I am regretting the fact that I did not fully understand Shams and did not make use of his radiating presence. That is why I am weeping and wailing." For a minute Mevlana did not say anything and then explained:

"If you could not reach Shamseddin Tebrizi, I swear to the sacred soul of my father that you have reached someone who has hundred thousand Shams-i Tebrizi in each string of his hair; someone whose comprehension of Shams' secret astonished even Shams himself. Shams Tebrizi, the sultan and the beauty, was the guard of our spirit." Everbody started "sema". Mevlana too was whirling and reciting a poem containing the following verses:

"I am the sultan. I am the soul of the rose garden. How can you talk about this and that when you are in the presence of a king like me?"

Last word belongs to those who follow Sultan Veled, who is the secret of Shams and Mevlana:

Şem'-i ruhuna cismimi pervâne düşürdüm
Evrâk-ı dili âteş-i sûzâne düşürdüm
Bir katre iken kendimi ummâne düşürdüm
Hayfâ yolumu vâdi-i hicrâne düşürdüm
Takrîr edemem derd-i derûnum elemim var
Mevlâ'yı seversen beni söyletme gamım var

Dinle sözüm sana direm özge edâdır
Dervîş olana lâzım olan aşk-ı Hudâ'dır
Âşıkın nesi var ise ma'şûka fedâdır
Semâ safâ câna şifâ rûha gıdâdır

Aşk ile gelin eyleyelim zevk u safâyı
Göklere değin ir görelim Hû ile Hâyı
Mestâne olup depredelim çeng ile nâyı
Semâ safâ câna şifâ rûha gıdâdır

Ey sûfî bizim sohbetimiz câna safâdır
Bir cür'amızı nûşidegör derde devâdır
Hak ile ezel ettiğimiz ahde vefâdır
Semâ safâ câna şifâ rûha gıdâdır

Aşk ile gelin tâlib-i cûyende olalım
Şevk ile safâlar sürelim zinde olalım
Hazret-i Mevlânâ'ya gelin bende olalım
Semâ safâ câna şifâ rûha gıdâdır.

Opening Stateement

Cemalnur Sargut

President of TURKKAD Istanbul Branch
Researcher of Sufi Studies

"I am Spring, forever Spring" says Mawlana.

He who made our Autumns into Springs,

He who brought us to the world, again.

He who taught us the joy of doing *miraj* (*spiritual ascension*) in this world,

He who taught us: what is love? What is it to love? What is it to love a human? Who is a human?

He who, rejoined us with our God,

He who, wrote a book that served as a true teacher for us,

He is such a sultan, impossible to explain.

He said "Love", he said "I saw", "I got drunken", "I became He"

He thus explained love in three letters.

I am talking about Mawlana, about the master, about he who is the master, who made us masters.

I am talking about he who improved our lives, who changed it, who made it alive, who created us.

I am talking about he who has God's "Master" attribute.

I am talking about he who is still affecting us the way he affected people eight centuries ago.

But where is the mirror that can reflect such a beauty?

Where is the mirror that can reflect such an amazing beauty?

That mirror was Shams.

Only Shams was the one who acquired the ability to be a mirror facing Mawlana to perceive his infinite beauty.

Mawlana in turn, became a mirror for Shams' amazing truth that manifested in the attribute of *Jalal* (*Majesty of God*)

They became mirrors for one another. But the question is what did we understand from them?

Shams and Mawlana said "Allah" with an equally infinite love.

It is interesting that we heard Mawlana's "Allah" as "Shams", and Shams' saying "Allah" was heard as "Mawlana" by our ears.

It is this relationship that makes us understand the manifestation between Allah and His Prophet.

How much we will understand from the relationship that we will try to shed light upon today is known by him.

This is such a love that makes one attached to someone saying "Yes, he loves God the way I do!"

This is such a companionship that gives the joy of going through the *miraj* hand in hand.

Mawlana tells us so in his *Diwan al-Kabir*.

Everybody read something, if you allow me to; I would also like to listen to his telling about Shams with his own words.

O life, O two eyes that see, how are you? O the beautiful that made Moon and Sky jealous, which world are you in?

We and hundreds like us are ruined without you, we are drunk in a state of rubles; we are powerless without you, how are you without us?

A place without you is like a hole where a scorpion roams; where are you in that place where no one else is; which world are you in?

O my soul, how are you choosing among souls? O the pearl that is superior to seas and oceans, how are you doing?

O the bird of highest skies, you fell to the ground. You are mixed with blood, love, mucus and bile, how are you doing with these?

You came from that beautiful rose garden and fell into this boiler room; how do you get along with those in the boiler room, how do you settle out the differences?

You are like the great Qaf Mountain in standing powerfully, standing still, how patient you are, he who chose to be alone like Phoenix, how are you doing?

World is still with you, what world are you in? Bodies are alive with you, what state are you in all alone, how are you with bodies?

Even Sun is ashamed of itself when he sees you, which east are you at, o beautiful? Pure poison becomes a dessert with you, how are you o sugar, o honey?

Though we have nothing, we are destroyed because of you; o you who brought fights and mischief to the world, how are you doing?

If you disappeared from the heart, what are you doing in my heart, what are you doing there? If you are in that heart, which state are you in with love?

O the unique sultan Shams who is the pride of Tabriz, you who stands at the station of "they had only two bow distance in between, even closer" *(qaba qawsayni aw adna)* how are you doing?

Mawlana lived his *miraj* with Shams who was in *Miraj*.

Was his *miraj* the *miraj* of the Prophet? Was it like that? Was it similar to that?

Everybody is said to do their own *miraj*. Mawlana reached Shams' truth with his love towards him.

Shams, Sun, that is, God's manifestation in Sun.

That Mawlana was not in love with Shams' body, but with his meaning.

He was in love with God's manifestation in him.

But Mawlana saw and knew that the manifestation he saw belonged to himself, all the beautiful ones were in himself.

How fortunate is Mawlana, how fortunate is he who taught to be Mawlana, how fortunate is Shams.

This morning they asked me, "Why is Shams disclosed now?"

Because our world is living its state of *Kemal* (*completion*).

Because this world is conjoining knowledge and spirituality, knowledge and spirituality became equivalent.

Then knower of God is disclosing his Reality.

I am not capable of doing anything, who am I?

According to Mawlana, we are like a fly that lands on a piece of straw floating on a horse's urine and yells "is there a captain who is my equal?"

Who am I? But they are opening their own truths.

Today I would like to thank Shams, who allowed me to realize this,

To Mawlana who made my life in to a real life,

To my teacher Kenan ar-Rifai who made me read Mawlana, and Mawlana's beautiful and great family who are reflecting his meaning, and to our professor friends.

I would like to continue with a poem of my teacher.

My teacher Hadhrat Ken'an ar-Rifai tells the relationship of Mawlana and Shams as follows:

If I am myself, I am not in the soul
If I am you, I am not in the skin
If you are me, skin bears a soul,
Soul wears a skin, it is not I,

Hence get out of me,
Destroy the selfhood,
If you want me inside the soul
Get rid of yourself, get the soul

May God grant all of us *inshallah*.

Shams-E Tabrizi Through Jalal Ad-Din Rumi's Own Verses

H. Nur Artıran

Researcher of Sufi Studies

The divine affection between Hz. Shams-i Tabrizi and Jalal ad-Dîn Rumi is such a love that; it is the most charming to human kind after the love of Hz. Yousûf and Zuleyha, called "Ahsenu'l-kasas" in Holy Kur'an.

This is such a love that; it is still as fresh as the unborn bud sitting on its branch, as alive and clear as the secret of Hâyy falling from the sky to the earth, and closer to us than ourselves just like the breath we take in.

In one of his odes, Rumi says the followings for this divine love:

"This is such an enlightened love tree that; it has no Body. Its branches are in time with no beginning; its roots are in eternity. Neither does it lean upon the sky nor on to the ground."[1] "This is such a love that no similar love has come down on earth till now. And will not ever come."[2]

For centuries, scholars and ignorants, as well as gnostics who reached spiritual maturity commented a whole lot on this divine friendship according to their nature and enlightenment. Finding these interpretations very natural, I'd like to remind you of some traits, once more, through Jalal ad-Dîn Rumi's own verses and perspective. As known; for some, Hz. Shams-i Tabrizi is the beloved, and Rumi is the lover. And for some others; Hz. Shams-i Tabrizi is the sheikh, and Rumi is the disciple. However, according to Rumi; in this love which has branches in time with no

1 Can Şefik Divân-ı Kebîr clt.1.192
2 Can Şefik Divân-ı Kebîr clt.2.579

beginning and roots in eternity, there is no beloved or lover, neither there is a sheikh or disciple as conceived by our superficial approaches. Some words laid upon this love may be accepted partially; however, the inner meaning to it can only be perceived by those who got lost in the essences of Shams-i Tabrizi and Rumi and who got totally burnt in the fire of this love, to become nothing but ashes.

No doubt; the very precious teachers, whose high presences we are in front of at the moment, would accept that; it is not sufficient to have the titles of Associate professor, doctor or professor, nor it is sufficient to be graduates of several colleges to talk on the celestial meaning of this kind of very sublime love, which relies on neither the earth nor the Throne of Allah. Jalal ad-Dîn Rumi speaks forward in one of His odes:

"Since the opening of the school of love on earth, it never existed a subject more difficult than to distinguish the difference between the lover and the beloved. There exists other ways than the comparison philosophers turn to in distinguishing this difference, however, this way is also closed to those knowing the cannon laws of religion, to doctors and also to the fortunetellers dealing with stars.

One way or another, at different times, many people with deep knowledge, many with sharp intelligence focused on the difference between the lover and the beloved. They came up with various ideas. They went into arguments. They contradicted each other, yet, none reached the truth by any means. They mentioned the lover and the beloved to have many differences but all their ways got bound. No one had reached the true information about the lover and the beloved."[3]

Jalal ad-Dîn Rumi, the sultan of Lovers, mentions no one to have reached the true knowledge on the lover and the beloved, but how is the situation

3 Can Şefik Divân-ı Kebîr clt. 1. 345

today? How much of this knowledge is attained now? This, too, is only known to those competent in the matter.

Why is it that no one could know the difference between the lover and the Beloved?

Why was this truth not reached by anyone?

Again, I'd like to comment on this topic by Rumi's ocon verses:

"Both worlds are strangers to love. There are seventy-two madnesses, and seventy-two craziness in love. The sect of the lover is different than seventy-two religions."[4]

"Ebû Hanife, one of the greatest imams, did not mention love; Hz. Şafi also did not explain love. No imam from any sects brought any knowledge on this subject. In the science of religion; there is an end to the discussion of "this is acceptable", "this is not". There is no end to the science of lovers. The religion of love is apart from all the others. The sharia and the sect of the lovers is Allah."[5] "Unfortunately; the public got interested in rumours on this latter. Love is not in superiority, in knowledge, in note book or in pages of an art work."[6] "Love cannot be learnt by studying or reading."[7]

"I deny the humanness of the one who is not a lover."[8]

"Whoever's pulse is not fixed on love, even if he is the Plato of his time, accept him as a donkey."[9]

4 Can Şefik Mesnevî clt. 3. 4719
5 Can Şefik Divân-ı Kebîr clt.1.199
6 Can Şefik Divân-ı Kebîr clt.1.192
7 Can Şefik Divân-ı Kebîr clt.2.751
8 Can Şefik Divân-ı Kebîr tome 2.793
9 Can Şefik Divân-ı Kebîr tome 2.552

"Accept those who ignore love as a gong of dogs"[10]

In another verse of his, Rumi shows us the path by saying "If you want to know about love and the states it puts you through, ask love itself, get to know love from love"; also, our Şefik Can Dede used to say: "Don't try to know Rumi from an untrusted source, but know him from Himself, he is hidden in his works." If we are to know about love from love; then, what is Love?

Who is the lover, who is the beloved?

Where upon does the fondness between Shams-e Tabrizi and Rumi lie?

I believe that the answer to all these questions are hidden and waiting to be found in various verses of Rumi's own verses.

"Love is where we get our lessons. And the One who spiritually gives us our lessons is the all mighty Allah."[11] "Whoever you find to be a lover, know that, He is the beloved. Just like the thirsty people seeking water in this world, water seeks the thirsty in this world."[12]

If we are to ask Rumi who enlightens our souls with these words of divine knowledge from Allah; Then what is love? He lands us responses with several verses from Divân-ı Kebîr:

"If they ask you, "What is love?" you may respond: Love is to quit wishes, inclinations, desire to do one thing or not and the will power."[13]

"Love is like the prophet between Allah and His creatures."[14]

10 Can Şefik Divân-ı Kebîr tome 2.538
11 Can Şefik Divan'ı Kebîr tome 1.162
12 Can Şefik Mesnevî tome 1.1740
13 Can Şefik Divân-ı Kebîr tome 1.210
14 Can Şefik Divân-ı Kebîr tome 1.118

"Love is nothing else than getting ruined, vanished"[15]

"Love is nothing but a spiritual gift, Allah's grace, help and a happiness of the heart."[16]

"Love is the home of Allah."[17]

"Love is a spiritual mirror."[18]

"Love is a poor stranger coming from far away, just like the soul."[19]

"Love has nothing to do with this mortal world."[20]

"Love is the essence and secret of the ever existing, boundless Allah.

Love is the sea with no constraints, resting in space.

Only one drop of this eternal sea is hope

The rest is all fear."[21]

To sum up, if we were to express love in a few sentences under the light of the above verses;

"The initial Arabic letter of the word Love being "ayn", represents worship and devotion, "šīn" is for gratefulness, and "kāf" is for contentment"[22]

As it can be seen, the divine love has nothing to do with the world of mortality, earthly feelings and thoughts. Love is a divine essence

15 Can Şefik Divân-ı Kebîr tome 1.286
16 Can Şefik Divân-ı Kebîr tome 1.199
17 Can Şefik Divân-ı Kebîr tome 3.1213
18 Can Şefik Divân-ı Kebîr tome 4.1196
19 Can Şefik Divân-ı Kebîr tome 3.1123
20 Can Şefik Divân-ı Kebîr tome 3.1193
21 Can Şefik Divân-ı Kebîr tome 4.770
22 Can Şefik Rubailer No:1178.

owned only by Allah, and He solely passes it onto the ones deserving it.

Also, another topic we want to discover is: Is Hz. Shams-e Tabrizi the Mursid and Rumi his Mureed? How true is this thought?

The answer to this question is; again from Rubaiyat of Rumi:

"There is neither inferiority nor superiority in Love. In Love, there are no hafiz, sheikhs or mureeds"[23] As it can be seen Rumi, directly from his well of wisdom, gives us the answer very clearly and; also, Hz. Shams-i Tabrizi speaks forth in his Makalât, about Rumi, and the relation between sheikh and the mureed:

"What befits me is to maintain the friendship and brotherhood appearing in our life in their track. Or, I don't like relationships such as that between sheikhs and mureeds."[24]

One of the very important subjects is that; in general, we all believe that Rumi fell fully in love after meeting Hz. Shams-i Tabrizi.

For sure, we should undoubtedly say "eyvallah" *(so be it)* and accept the outer appearance of this belief. But, what is the true starting point, essence, meaning and inner core of this divine love?

Here, once more, I'd like to share Rumi's verses with you:

"Neither was I created from water, nor from earth. I have no link with this world.[25]

23 Can Şefik Divân-ı Kebîr tome 4. no: 446
24 Shams-e TabriziMaklât M. Nuri Gençosman issued 1974, tome 1- pg. 151
25 Can Şefik Divân-ı Kebîr tome 2.814.

We used to say Ene-l Hakk in Bagdad of the spiritual realm long before the struggle and the noise of the witty Ene-l Hakk word of Hallâc-ı Mansur reached this world.[26]

If Hallaç were alive now, he would hang me because of the grandeur of my words and my mystery.[27]

My Lord, I am yours; I am your lover since the day you said "Am I not your Lord?" in the kingdom of eternity.[28] My Lord, my love reached perfection right as you created me in timelessness. At that time, there was no earth, no sky. No sun, and not one created person was There.

When you chose me for your own love, with which you brought me to perfection, nothing was there. I was your closest companion, your intimate, your greatest lover even before the universes were created.[29]

From these few verses we presented by thinking "less is more", we understand that the core meaning of this divine love is very different, there is no lover, no beloved, no sheikh or mureed as we see in the world of appearances. Through Rumi's own words, even before the creation of the realms, the existence of the earth and the sky, Cenâb-ı Allah chose him for his love, and thereby he reached perfection. So, if nothing is the way we see it, then how should we understand the love towards Hz. Shams-i Tabrizi that had been told for centuries and is yet to be told till the end of the world?

"Wherever I put my head, He is the only one to be prostrated before. He is the only One to be worshipped in the six directions and beyond these

26 Can Şefik Divân-ı Kebîr tome 1418
27 Can Şefik Divân-ı Kebîr tome 2.694
28 Can Şefik Divân-ı Kekbîr tome 4.741.
29 Divân-ı Kebir Külliyât-ı Shams-e Tabrizi 3238

six directions. Garden, rose, the beautiful one, the lover are all pretexts. The sole object of all these is Him."[30]

"O, the One whose qualities are obvious to the eye, my ALLAH whose person is hidden like the essence of the essence, I, swear on your eternal holy essence that;

All my wishes, all my desires, all my aims are only you

I love nothing but you, I want nothing but you

I never praised anyone else's name in this world

I continuously praised you, I, merely wanted you, not anyone else."[31]

In fact, Shams-i Tabrizi is a pretext too.

Anything else than praising you is all perversion, all vain.

"Everyone realized that I am in love. What a pity, nobody understood who I love. Nobody was able to know."[32]

"I am like a moth in love, who had thrown himself into the First Light, whose life got hit by the First Light and whose wings have burnt out with that. And now, in this world, I am serving one of the candles of the sultan of that First Light."[33]

Consequently; in one of his rûbaiyat, Rumi shares an ultimate word on the matter with those who got stuck in the appearance and, by doing that, evaluates this divine love which has no body, has branches in time with no beginning, has roots in eternity.

30 Can Şefik Divân-ı Kebîr tome 4. 222
31 Can Şefik Divân-ı Kebîr tome 1.78
32 Can Şefik Divân-ı Kebîr tome 3. 977
33 Can Şefik Divân-ı Kebîr tome 2.762

"What we call Beloved is just a pretext. In essence, the sole and only real lover is Allah. Whoever does not want to understand this truth, cannot see and know it, thinks that those are two separate things; is either Jewish, or a misbeliever."[34]

By putting forth that what we call Lover is just a pretext, the purpose is only Allah, that whoever does not want to understand, see or know this, is either Jewish or misbeliever; Rumi enlightened the matter very clearly.

But here, we should have a correct understanding of the words Jewish or Misbeliever. Rumi never judges or humiliates anyone because of his religion, faith or belief. By Jewish, he means the one who has difficulty in accepting the truth, and by misbeliever he means those who try to hide the divine truth. It is known that, during history, the people (*umma*) of Prophet Moses had most trouble accepting the divine truths.

So, if the real aim is Allah and Shams-i Tabrizi is just a pretext, why such a pretext is needed, what is the good and wisdom in it?

Once again, I'd love to present the answer to this question through a few sentences from Rumi's own verses: "I have no hair of my body who does not suffer and cry from your sorrow. O, the lover who is the ease of my soul, what is the purpose of my wailing and groaning?

Do you want to gather everyone around me?

Because if I don't wail and cry that much, *(i.e. do not cry Shams Shams Shams)* then this crowd would not gather around me.

What meaning has this people assembling around me upon my wailing? Why do you want to keep this public next to me?

34 Can Şefik Divân-ı Kebîr tome 4. 184

The meaning of the gathering for the same purpose of the souls behind shadow beings, is people's journey to themselves from themselves. It is to find the divine trust they already have.[35]

As it is obvious, these are very clear and net verses requiring no interpretation or explanation. In another verse of His, Rumi asks very openly: "Poetry is the dress for my word. But, who is inside the dress?"[36] Unfortunately everyone got interested in the dress, no one knows about the beuty in it. To have an understanding of Rumi and Hz. Shams-i Tabrizi, one should digest the meaning of the hadith "Believers are mirrors for each other." If this hadith can be understood in depth, the place of Shams-i Tabrizi in Rumi's life will be understood too.

For Rumi who speaks in his Divân-ı Kebîr: "Yousûf was a pretext, the aim was Hakk. No prophet's soul will fall in love with a man. Jacob is from the lineage of Hz. Abraham, he wouldn't incline to the incorrect."[37], Shams-i Tabrizi was also a pretext, an intermediary. For sure, as a successor of the prophet and as a grand sultan of love he would not incline to the incorrect. It would be idolatry to get stuck in the mortal being, appearance and form of Shams-i Tabrizi; and no one can claim that Jalal ad-Dîn Rumi is an idolater.

35 Can Şefik Divân-ı Kebîr tome 1.431
36 Can Şefik Divân-ı Kebîr tome 2.876
37 Can Şefik Divân-ı Kebîr tome 2.503

TWO BUDIES UNDER THE SAME SHADE
"Mevlâna Celâleddin-i Rumi and Shams of Tabriz"

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You know the story more or less. Mevlana, having received the necessary education, has taken his father's seat teaching his students at the madrasa. But at night when he is deep in contemplation he is dreaming of a knowledge that is different than the ones he has learned and has been teaching. While Mevlana is trying to open the door of servitude for his students using words of wisdom (ilm-i kal), he seeks the key to the non-yielding door of the state of wisdom (ilm-i hal) that covers an increasingly bigger place in his heart. He is trying to feel the state which he describes with words.

On the other side Shams of Tebriz returned to Tebriz after a long search to find a person who could answer his questions and solve the secret codes of the wisdom of state. A search in vain because neither his father and his teachers nor the people he had met during his travels was the searched one.

A Dream in the Night of Tebriz

A dream that ties separation to union; a dream that enlightens Shams' path like a candle in the dark; a dream that takes him away from Tebriz and sweeps him to Konya; a dream that inspires him to find Mevlana Celaleddin in Anatolia as an answer to his bedtime prayer: "Dear God, allow me to meet one of your secret loved ones who can endure my conversation".

765 Years before the Present Day

Shams who was called "flying Shams" for roaming around from one country to another in search of a friend who can be a mirror to him, is now

flapping his wings towards Konya where he will unite with his friend. Maybe his wings are a little weak due to years of searching but his heart is full with meaning. Now he has finally found his home, has finally understood who possesses the lock of the key he carries in his soul. After all "whether he goes slow or fast, at the end, the seeker will reach whatever he seeks" (Mevlana, *Mesnevi*, III, 978). "Thirsty one wails asking for water and water wails asking for the thirsty one" (Mevlana, *Mesnevi*, III, 978).

Two souls united into one, two bodies sharing the same shade:

پیداي من و تو و نهـانِ من و تو
خامي باشد که گویـم آنِ من و تو
برخاست من و تو از میانِ من و تو
(مولانا: دیوان کبیر: رباعی ١٥٦٦)

In truth your soul and mine are one
We are both exposed and hidden; that's the game of the faith
I still say you and me because of immaturity
There is no you nor me; they are words that belong to this world only.
(Mevlâna, Dîvân-ı Kebîr, Rubâî No: 1566)

Months after the union of the two seas

Two friends! Two friends living the same state. One had travelled from Tebriz to Anatolia, the other had promoted from apparent (zahir) to hidden (batın). One had bestowed the soul within the cage of the flesh. The other had deserted his lessons and his pupils.

زاهد بودم ترانه گویم کـردي
سرفتنهٔ بَزم و باده خویَم کردي

سـجاده نشينِ با وقاري بودم
بازيچة كودكَانِ كـويم كردي
(مولانا: ديوان كبير: رباعى ١٨١٦)

(Mevlâna, Dîvân-ı Kebîr, Rubâî No: 1816)
I was a devoted worshipper you made me recite poems
You made me a starter dish to people who are addicted to entertainment
I was sitting on my prayer rug in a dignified manner
You made me a toy for the children on the street

Two bodies under the same shade; two bodies in the house sitting close by, one knee touching the other, one soul touching the other; two bodies without tongue, without lips. Outside crude people are continuously gossiping and threatening.

Within the house one spirit in two different bodies are ascending to the peak of maturity. Outside is overcrowded with people trying to descend to the pit of ignorance.

گفته بـودند اگر رود زينجا - مانَــد آن شاهِ ما بما تنها
همچو اوّل از او عطا ببريـم - بی لب و كام قندهاش خوريم
بار ديگر ز پندهای خوشش - بجهيم از جهان و پنج و شش
(سلطان ولد: ولدنامه: ص. ٤٦)

They said if Shams leaves - Sultan Mevlana will be left to us
We will benefit from him just as in the old days – without lips without tongue we will taste his candies
(Sultan Veled, Velednâme, p. 46)

After a few Years

Flying Shams flapped his wings toward Damascus because of the ignorant. But the locked door has not been opened yet. Sultan Veled went to Damascus bringing back the other half of the key, bare footed, bare headed. Mevlana celebrated this union with poems:

باز برآمد ز کــوه خسرو و شیرینِ من
باز مرا یـاد کرد جان و دل و دینِ من
سوره ی یاسین بسي خواندم از عشقِ و ذوق
زانکه مرا خوانده بود سوره ی یاسین من
(...)
(مولانا: دیوان کبیر: غزل ٢٠٦٦)

My Husrev, my Şirin came from the mountain again
My soul, my heart, my religion has remembered me again
Out of my love and pleasure, I read Ya-Sin again and again
I now have a smile on my face, my sure-i Ya-Sin has come
Divan-i Kebir, Gazel No: 2066

The two souls sat once again on the rug of silence, sending fire to the willing hearts. Sometimes they got up to "ruku", sometimes they fell into prostration. They did wadu using their bloody tears. They got to know each other they hugged each other, they tried to comprehend the meaning of "one" through each other. They understood "one" and they were born again.

من پیرِ فنا بُدم جَوانم کــردي
من مرده بُدم ز زندگانم کــردي

مي ترسيدم كه گُم شوم در رهِ تو
اكنون نشوم گم كه نشانم كردي
(مولانا: ديوان كبير: رباعى ١٨١٤)

I was old in the climate of nothingness, he made me younger
I was dead, he brought me to life again
I was always afraid of getting lost on your path
I won't ever get lost, he made me more explicit
(Mevlâna, Dîvân-ı Kebîr, Rubâî No: 1814)

Crude mouths were hashed for a while but hearts had not yet tasted love. They repented, they said "we were row, forgive us". They promised that they will not rebel against them again.

The two bodies had once again started to converse with or without words. They said things that have never been said or heard before. They pierced pearls of unseen beauty. To reach the beloved, they walked on the path of love never minding the thorns they came across.

Finally the road came to an end and the doors opened. Both Mevlana's and Shams' souls were renewed. In fact no door was left, let alone the door, even the walls had disappeared.

از آبِ حـیاتِ دوست بیمار نماند
در گلبنِ وصـلِ دوست یک خار نماند
گویند درچه اَیست از دل سـوی دل
چـه جای دریچه‌ای کـه دیوار نماند
(مولانا: ديوان كبير: رباعى ٥١١)

The water of life of the beloved has reached, no trouble is left
In the garden of reunion with the beloved, not even one thorn is left
They say there is a door from one soul to another
Let alone a door, not even walls are left.
(Mevlâna, Dîvân-ı Kebîr, Rubâî No: 511)

After a few months

Yes, there was no wall hiding the beloved. Gossip of the crude people has reached the sky. They had not kept their promise; their talking had masked their hearts. Instead of diving into the clear sea of the state of wisdom, they were trying to be diverse in the dirty paddle of words. Mevlana had given himself to poetry reciting ghazels.

اي خدا اين وصل را هجران مكن
سـر خوشانِ عشق را نالان مكن
بـاغ جان را تازه و سرسبز دار
قصدِ اين مستان و اين بُستان مكن
چونِ خزان بر شاخ و برگِ دل مزن
خلق را مسكين و سرگردان مكن
بر درختي كآشيانِ مرغ تست
شاخ مَشكن مرغ را پرّان مكن
جمع و شمع خويش را برهم مزن
دشمنان را كور كن شادان مكن
گرچه دُزدان خَصم روز روشنند
آنچ مي خواهد دلِ ايشان مكن
كعبه ی اقبالِ اين حلقه ست و بس

کــعبه ی اومّید را ویران مکن
ایــن طُنّابِ خیمه را برهم مزن
خیمه ی تستَ آخر اي سلطان مکن
نـیست در عالم ز هجران تلخ تر
هرچ خواهي کن ولیکن آن مکن
(مولانا: دیوان کبیر: غزل ۲۰۲۰)

Oh dear God, do not end this reunion with separation
Do not trouble the heads of those who are drunk with love

Keep the garden of the soul always green and fresh
Do not let evil enter this garden nor to the lovers

Even if fall comes to the branch of soul, do not let it reach to the leaf of the soul
Do not let these people become lazy and rebellious

This tree which is the home of your bird
Do not let its branch brake and its bird fly away

Do not let this crowd be against each other, enlighten them with your candle
Make the enemies blind, never let them be happy

Although thieves are enemies of day time
Correct them do not break their hearts

This circle of ours is the Kaaba to be turned to
What more can I say, do not destroy the Kaaba of hope

This tent is yours, oh beloved
Do not let its ropes entangle

There is nothing worse than separation in this world
Do whatever you want but don't ever do this to us
(Mevlâna, Dîvân-ı Kebîr, Gazel No: 2020)

One night they were sitting knee to knee, candle and moth talking about the beloved, both hearts and souls deranged. Candle got up and hurried to the door, the moth vas surprised. What did the candle want? From the moth poured out a poem of that moment:

سبحان الله من و تو اي دُرّ خوشاب
پيوسته مخـالفين اندر همه باب
من بختِ توام كه هيچ خوابم نبرد
تو بختِ مني كه برنيآيي از خواب
(مولانا: ديوان كبير: رباعى ١٠٣)

You and I have become one with the clean love of God
The opponents are gathered at our door all the time
I am thinking of your end, losing sleep doing so
You on the other hand is sleeping for my end
(Mevlâna, Dîvân-ı Kebîr, Rubâî No: 103)

And the candle was saying these verses as wind blew through the open door:

خواهم اين بار آنچنين رفتن - كه نداند كسى كجايم من
همه گردند در طلب عاجز - ندهد كس نشان ز من هرگز
(سلطان ولد ولدنامه: ص. ٥٢)

This time I will leave this place in such a manner that
No one will know and they will wonder "where is this man"

Everyone will search after
But no one will find a trail of me
(Sultan Veled, Velednâme, p. 46)

Yes, like a month Mevlana went after the candle in vain, finding no trail. When he stopped hoping, he realized that he was both the moth and the candle, both burning and making others burn. He answered the rumors about Shams claiming that he had been murdered had been thrown into a well with this poem. But he left behind a question that will not be answered for centuries to come:

کـي گفت که آن زنده جاوید بمرد؟
کـــه گفت که آفتابِ اومّید بمرد؟
آن دشمنِ خورشید درآمد بر بـام
دو دیده ببست و گفت خورشید بمرد
(مولانا: دیوان کبیر: رباعی ۸۰۶)

Who said that the one eternally alive has died?
Who said that the sun of hope has set?
Only the enemy of that sun has gone up to the roof
He closed both eyes and said "Shams is dead"
(Mevlâna, Dîvân-ı Kebîr, Rubâî No: 806)

Facts and Fiction hand in hand about Shams of Tabriz in Pakistan

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Shams of Tabriz is an eminent name in the history of mysticism and literature, that is Shams uddin Muhammad son of Ali son of Malek Dad. Although the life of Shams of Tabriz is part of fiction and part of fact, but it is certain that he was mentor and beloved of Maulana Jalaluddin Muhammad Rumi. He came to Konya from Damascus on 26 Jamadi II 642A.H. *(29 November, 1244)*. There he stayed in solitude with Maulana for 40 days or 3 months. He left Konya for Syria as he felt irritated by the disciples of Maulana. Maulana became anxious after his departure and he wrote letters and did poetry to go his feelings of pain of disunion. Following this Shams returned to Konya. Once again he faced troubles in Konya at the hands of envious persons and he again went back to Syria. Maulana once again felt like a fish out of water in his absence and sent his son Sultan Walad to him in Syria. His son brought him back to Konya. Once again Maulana and Shams began to spend their time in company of each other. It stirred jealousy among the people who were around Maulana and they started insulting Shams and they raised trouble for Shams and ultimately martyr him .This martyrdom was recorded on 645.[1]

Now we will turn to another aspect that how Shams Tabrizi is recognized and remembered in subcontinent especially in Pakistan. This is an interesting research. It has two opposite trajectories. One consists of people who are initiated in the field where does the other comprise the common

1 Aflaki, Shams aldin Ahmat, *Mankib ala'rifin*, ed.Tahsin Yazici, Ankara, 1980, vol.2,pp.614-703; Jami Nuruddin Abdulrehman, Nafhatul uns min hazaratel quds, ed.Mahmud 'Abidi,Tehran,1373s,pp.466-69

people. The former category views Shams as he is projected in Maulana's poetry and historical books like *Manaqeb al'arfeen* by Aflaki and *Nafhat aluns* by Jami etc. Well known and sound poets have written poetry in his admiration .They have simply used his name as a symbol of love. The later category has created several fictions about him and considered Shams Tabrizi every one who went by the name of Shams uddin in history!

It is common for people, books and places to have same nomenclature in history. But the similarity of nomenclature has led people to identify the lesser known with the better known. People are so deep rooted in this attitude the reality gets blurred and consequently fiction takes the shape of realty. Similarity of names has confused research scholars of history and they committed several mistakes. This has given birth to phenomena that misrepresentation of incidents, believes, ideologies and authorship of books has become a common feature of our history. As a result wrong conclusions are drawn from such mistakes. Now we turn to our real topic overlooking the examples.

There is an ancient tomb in Multan, Pakistan. The attendant of this tomb is known as Shams Tabrizi in common a person, who was the mentor of Maulana. But it is absolutely wrong. It is said that his real epithet was "tapriz" *(heat giving)* which disfigured into "tabriz" .The one whose tomb is in Multan is Shams uddin , originally from Sabzevar, Iran and was the descendant of Isma'il son of Imam Ja'far Sadeq. His father Salah uddin Muhammad Noor Bakhsh belongs to Imsma'ili sect. We can briefly describe Shams uddin Sabzevari of Multan as he was born in Sabzevar, Iran on 15Sha'ban 560 A.H*(27 June,1165)*.He arrived Kashmir with his father and returned to Sabzevar on 585A.H*(1189A.D)* and went to Tabriz in 600A.H*(1204A.H)* and stayed there in meditation for 12 years. When he came out of meditation, he went to Konya and then traveled to Egypt and Syria and went back to Sabzevar after touring these areas. His father

died in 664 A.H *(1266A.D)*. Following his father death he went to Baghdad. The clerks of Baghdad declared him infidel and were bent upon to tear apart his skin. He miraculously put on a blanket and tear apart his own skin which was demo stated to the whole city. He took back his skin in evening and wore it like dress. Then he attended to travel to India. He reached Multan in 665 A.H *(1267A.D)*. He died there in about 675A.H *(1276-77A.D)*. His first tomb was constructed in 677 A.H *(1278A.D)*. Present tomb was constructed almost 350years back.[2] Now the administration of this shrine is totally in the hand of Shi'a community of Multan.

I just want to mention another Shams uddin Tabrizi in India. He was disciple of Sheikh Muhammad Ghaus and he wrote many foot notes (*hawashi*) on his mentor's books. He died in 994 A.H *(1586A.D)* in Deccan, India.[3]

We have very little literature about Shams Tabrizi in Urdu language. Mostly the books written about Maulana Jalaluddin, also discuss Shams like Shibli Nomani's *(1857-1914)* book *Savaneh Maulana Rum (Newal Keshor Press, Kawnpur, 1902)*.In his book he mainly used Aflaki's *Manaqel al'arfin* and Jami's *Nafhat*.

The first Urdu book about Shams was written by Pir Ghulam Dastgir Nami of Lahore *(1883-1961)* entitled *Savaneh Hayat Hazarat Shams e Tabriz (Published by Madani Kutubkhana, Lahore, 1960, 32pp)*.

He wrote his book with reference to Aflaki, Jami, Sepah Salar(*Risala*) and Shibli Nomani's researches. In the last chapter of the book he mentioned

2 Muhammad Aulad Ali Gilani, *Aulayi e Multan*, Sang e meel Publications,Lahore,1963,pp.217-220; same author, *Muraqqa' e Multan*,p.208;Tawarikh e Multan(translation of Tazkaratul Multan)translated by Muhammad Yusaf Gardizi in Tarikh e Multan edited by Syed Abbas Husain Gardizi, Multan, n.d., p.159 mentioned his name as Shah Shams uddin Aurizi; Ghulam Hasan Wani, "Makhdum Shah Shams uddin Sabzvari e Tabrizi madfon e Multan" *Paygham e Ashna*, Islamabad,Vol.10.S.No.38,July-September 2009, pp.84-92.

3 La'l Baig La'li Badakhshi, *Tamratul quds min shajaratul uns*,ed.Sayyed Kamal Haj Sayyed Javadi,Tehran,1997,pp.1119-20

the contradict about Shams Tabrizi and Shams Sabzevari of Multan. With reference to some research scholars he mentioned that Shams of Multan was native of Tardiz, a village near Sabzevar.

In Attock *(formerly Campbellpur)* a small town in north of Punjab province, some men of letter have established a literary club "*Mehfal e Sh'er v Adab*", which has published a booklet on the occasion of the meeting that took place between Shams and Maulana 750 years ago. On the occasion "28 November, 1962" they got together and presented some papers and poems pin pointing the importance and impact of that meeting between Shams and Maulana.

We have not been able to find such an example in any country where some celebrations took place on the occasion of the meeting between shams and Maulana on the completion of 750 years. Holding such a gathering to commemorate this meeting is the unique credit of Pakistan. This booklet is entitled *RUMI V TABRIZI* compiled by Nazr Saberi, was published in December, 1962 by Mehfel e sh'er v Adab, Campbellpur *(Now Attock)*, comprising 4 articles and 5 poems regarding meeting between Shams and Maulana.

In 2004 Rustam Ali Jamshid , a resident of Faisalabad of Pakistan wrote a book *Hazarat Shah Shams Tabriz Rehamtullah 'leh :Tazkera,Halat aur t'limat (Shams Tabrizi , his life, history and teachings)* published by Haq Publications, Lahore, 2005, 223 pages.

The author claims that he has authored a first rate historical and Islamic book on the life of Shams. But as a matter of fact this book is a pack of lies and wonderment of fiction. He concocted such incidents about Shams and Maulana which were never happened in there lives. He mentioned Shams's year of birth as 584 A.H *(1188A.D)* and year of death as 670 A.H *(1271-72A.D)* in Damascus. He also narrated that Maulana along

with his 400 votaries went to Damascus from Konya for his burier.[4] Although the author has denied that the Shams whose tomb is in Multan is some other personage who belonged to Ismailia sect.

But the author has related the incidents and happing of the Shams Sabzevari to those of Shams Tabrizi. He entitled this as a chapter "entry of Shams Tabrizi in Multan". He narrated that Shams Tabrizi entered the port of Debal *(according to the author present day: Karachi)* through a boat and then traveled to Multan. Shams wrote a letter to Maulana and told him that he could not live here and requested him to recall him. Maulana sent five people to bring him back to Rome.[5] The picture of tomb of Shams Sabzevari has been printed on the title page of the book. This make more confusion that book is about Shams Tabrizi or Shams Sabzevari?

Author has included these books as the source of research about Shams Tabrizi: *Tarikh e Tabari, Sirat e Ebn e Hasham, Tafsir e Ebn e Kasir, Tafsir e Tafheem alquran (by Maudodi)* and *Suspense Digest*. This shows that where the author has searched Shams Tabrizi from! If this book has been presented like a contemporary Iranian novel *Kimia Khatoon* by Saideh Ghods *(Tehran, 2006)* it would have made a sense, but the author claims that it is one the best literary, historical and Islamic book![6]

Most recently book about Shams, has published in Pakistan *Savaneh Hayat Shams alma'arif Hazrat Shams Tabriz ma' mukhtasar entekhab e Divan e Shams e Tabriz az Maulana Jalaluddin Rumi* by Raja Tariq Mehmood No'mani. *(Published by Book Corner Show Room, Jehlum, 2008, 544pp.)*

This huge book comprised a preface (*muqaddama*) and 26 chapters (*bab*). The chapters 1 to 16 are irrelevant to Shams, and explain the political and cultural history and geography of Iran during pre and post Islamic

4 Rustam Ali Jamsheed, p.13,219
5 ibid, pp. 174-178
6 ibid, pp.9.10

period. This consumed first 336 pages of book. The chapters 17 to 20 are about Shams *(pp.337-384)* and chapters 21 to 26 are about Maulana. At the end there is an annexure comprised a selection of *Divan e Shams* by Maulana with Urdu translation. Mostly the book is based on Jami, Ghulam Dastgir Nami and Shibli No'mani works and we found no fresh research about Shams in this book.

Works attributed to Shams Tabrizi

One of the book of authored by a mystic's poet Shams uddin Tabrizi living in 8th century A.H. has been intermixed with that of Shams Kabir. Particularly one of his *masanavi Marghoob alqulub* has been ascribed to Shams Tabrizi.[7]

This *masanavi* consists of 10 chapters (*fasl*).[8] This *masanavi* categorically contains the year of its composition 757 A.H *(1356A.D)*.

Despite the fact that this masanvi was composed in 757A.H, but the scribes and publishers of subcontinent ascribed it to Shams Tabrizi. In its editions with Urdu and Panjabi translations it was clearly referred to Shams Tabrizi on the title page. *(Urdu translation by anonymous, Published 1899, Lucknow, 1909 Calcutta, Punjabi translation by Muhammad Shah uddin Quraishi, Lahore, n.d)*

I have found a Persian ghazal in a manuscript written in 13th Century A.H which I did not find anywhere in *Kulliyat e Shams Kabir (ed. Badi'*

7 In one of its manuscripts which I saw in a private library of Qazi Raees Ahmad of Dhohk Qazian, near Rawalpinid, written in 13th AH century, this couplet mentioned as:
''be *nazm avardamash an ra be dah fasl*.'' The same is in its Punjabi translation by Quraishi.

8 Isma'il Pasha Baghdadi in *Izah almaknun*,Istanbul, 1947,Vol.2,p.468 attributed this *masanavi* to Shams Tabrizi, but Saeed Nafisi in *Tarikh e nazm v nasr dar iran v dar zaban e farsi*, Tehran, 1363s, vol.1.p.214 and Ahmad Monzavi in *Fehrest e Mushtarak e Noskhe hayy e khatti e Pakistan*,Islamabad,1986,vol.7.p.409 clearly denied this attribution.

uzzaman Faruzanfar, Tehran University).The topic of this ghazal is *adab* (*respect*). Maulana has composed many verses on *adab* in his *masanavi* but his *Diwan* does not contain any of such *ghazal*.

Homage to Shams Tabrizi

Dr. Muhammad Iqbal *(1877-1938)*-the poet of east consider him self as *murid e hendi (Indian disciple)* of *Pir e Rumi (mentor of Rome)* and revived the teachings of *Masanavi* in Indian subcontinent-mentioned Shams Tabrizi in his Persian and Urdu poetry. He also used the symbol of "Tabriz" with reference to Shams Tabrizi. In his *masanavi Asrar e Khudi* Iqbal through a character Mir Nejat Naqshband known as Baba e Sahrayi has advised Indian Muslims against the backdrop of the meeting between Shams and Maulana in Maulana's *madrassa* (*seminary*).[9] Iqbal drew from his indecent that knowledge and wisdom are complete with *sooz e del* (*pathos of heart*) and apparent knowledge and wisdom generate doubt and rejection and pathos of heart is a symbol of faith and piety, as it is said.

He regards this pathos of the "fire of Tabriz" and says in one of his most fervent *ghazal* in his collection of poems *Maiy Baqi*[10]:

And also in Asrar e Khudi[11]:

The symbol of "Tabriz" is due to Shams.

Iqbal's forefathers were *Brahmans (Non-Muslim /Hindu)* and he calls himself *Brahman zada*(*son of Brahman*) , but he is proud of his *Brahman* lineage because he was confident of Shams and Maulana's secrets.[12]

9 Asrar e khudi in Kulliyat e asha'ar e Maulana Iqbal e Lahuri, ed.Ahmad Saroosh,Tehran, p.46
10 Maiy Baqi in Kulliyat e asha'ar e Maulana Iqbal e Lahuri, p.250
11 Asrar e khudi in Kulliyat e asha'ar e Maulana Iqbal e Lahuri, p.15
12 Zabur e 'ajam in Kulliyat e asha'ar e Maulana Iqbal e Lahuri, ed.Ahmad Saroosh, Tehran, p.119

In another couplet he says although he is "*Hind zada*" (*son of India*) but light of his eyes is from dust of Bukhara, Kabul and Tabriz.[13]

Iqbal hopes that land of Iran would again give birth to a Maulana and Shams.[14]

The martyrdom of Shams (*probably Sabzevari*) is often mentioned and praised in Punjabi and Sindhi folk poetry. Most renowned Punjabi poets such as Baba Bulleh Shah (*1680-1757*) and Khawaja Ghulam Farid *(1885-1901)* have narrated the incident where the skin of Shams was separated from his body.[15]

Another great Punjabi poet Sayyed Waris Shah *(1706-1798?)*, in his verses mentioned that Shah Shams is mentor of "Niayaris"-people who search for gold-. [16]

Punjabi poet Mian Muhammad Bakhsh *(1830?-1907)* has specially referred to Shams e Tabrizi and Maulana.

When Shams e Tabrizi presented Maulana Rumi with a mouthful of red wine, he was grassed by God. Here our poet is asking God to bring him such a gift so that his poetry becomes like that of Maulana Rumi. [17]

Sindhi poets also mentioned the incident where the skin of Shams was separated from his body and presented him as a symbol of *ishq e haqiqi*

13 Maiy Baqi in Kulliyat e asha'ar e Maulana Iqbal e Lahuri, p.252
14 Baal e Jebrel in Kulliyat e Iqbal(urdu), Lahore, p.303
15 Bulleh Shah,*Kulliyat e Bulleh Shah*,ed. Dr. Faqir Muhammad Faqir, Alfaisal, Lahore,n.d,pp.54,99,167,236:
Khawaja Ghulam Farid, *Akhiya Khawja Farid ne* ed. Muhammad Asif Khan, Pakistan Panjabi Board, Lahore, 1994, p.52
16 Shah, *Heer*, ed. Muhammad Baqir, Panjabi Adabi akadami, Lahore, 1973, p.199
17 Mian Muhammad Bakhsh,*Saiful muluk*,Jahangir book depo,Lahore,n.d,p.243

(true love).His name is always along with Mansur Hallaj. Poets like Sachal Sarmast *(1152-1242AH/1739-1826)* who said "freshness of my soil is by the air of Shams Tabrizi." [18]

He claimed that Shams sentence to death by *mullas*.[19]

Sayyed Rakhial Shah Sufi Qadiri *(d.1939)* [20] and Hakim Ghulam Rasool Jatoi Mehrabpuri *(d.1370AH/1950)*[21] also mentioned incident skin of Shams.

The most significant sindhi poem has narrated by contemporary poet Shaikh Ayaz *(1923-1997)*. [22] He says: once I wished may I have eye like Shams Tabriz. When I look on the stock of books, it catches fire. Then I think which book should I chose from this stock*? Divan e Shams eTabriz* may be there?

18 Muhammad Sadiq Ranipuri, *Sachal jo sarayiki kalam*, Sindhi Adabi Board, Hyderabad, 1401AH/1982, p.16

19 Osman Ali Ansari*, Sachal jo sindhi kalam*, Sindhi Adabi Board, Hyderabad, 1401AH/1982, p.377

20 Rakhial Shah Sufi Qadiri, *Bahrul ishq Rasalo*, Published by Fatehchand Kania Lal Karara, Jackobabad, 1995, p.54

21 Gulam Rasool Jatoi, *Khutbat e Rasooli*, published by Maulavi Muhammad Azim and sons, Shikarpur, n.d. p.84

22 Shaikh Ayaz, *Patan to poor kari*, Sambara Publications, Karachi, 1982, p.89

Shams-e Tabrizi's Sufi Temperament and His Influence on Rumi's Thoughts

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"The glance of some awliya (sufi saints) is a divine alchemy for saliks (seekers of the way to Allah) and turns their copper into gold."
-Rumi-

"My existence is such alchemy that there is no need to pour into copper.
Copper becomes gold when it is with me.
Perfection of the alchemy must be thus and so."
- Shams al-Din Tabrizi -

In parallel with what is reported in Sipehsâlâr and Eflâkî, Shams states that his first *murshid (guide/teacher)* is Abu Bakr.[2] Shams, who does not usually use the title "my sheikh" for none other than this person who is called Abu Bakr Sellebaf *(basket weaver)* since he weaves baskets for a living, says that he benefited greatly from this person and took many *walayat (guardianship/leadership)* traits from him.[3]

"I had a sheikh in Tabriz who was called Abu Bakr. He would weave baskets and make his living from this. I benefited from him very much. However, I had something in me that my sheikh could not see. I left Tabriz in order to find a sheikh, but I could not find a sheikh. Though, the

1 Erciyes University. Faculty of Theology, Academician.
2 *Maqālāt,* p. 238. (*Maqālāt* references have been given from Gencosman's translation of the work).
3 *Eflâkî*, vol. II, p. 60.

universe is not empty, so maybe there is a sheikh somewhere. They even say that a certain sheikh would put a cardigan on his *murid (disciple)* and bestow sultanate upon him without his knowing. I did not come across such a sheikh. Besides, there is a road that takes a hundred thousand years between the station of the people called sheikh and sheikhhood. However, I found Rumi in this attribute at last."[4]

Secret of Shams-Rumi: Al-Khidr Meets His Moses

Mawlawi sources consider the meeting of Rumi-Shams an event similar to the meeting of Moses-al-Khidr which is told[5] in the Holy Qur'an.[6] In Mawlawi sources, this similarity is built by likening Rumi to Hazrat Moses whereas likening Shams to al-Khidr in Moses and al-Khidr prototype.[7] In an account that is included in Eflâkî, it is mentioned that Rumi drew a relation between al-Khidr and Shams by writing "the maqam *(station)* of al-Khidr's beloved" on the door of Shams's cell with his handwriting.[8] Shams himself broadly interprets the story of Moses and al-Khidr in his discourses.[9] In his interpretations, Shams draws a similarity between himself and al-Khidr as a prototype.[10] The expression "*majma al-bahrain*"[11] in the Holy Qur'an, which is known as the place where Moses and al-Khidr met and which means "the place where two seas meet", was given as a location name to the place in Konya where Shams and Rumi met for the first time.

4 *Maqālāt*, p. 271-2.
5 For the story of Moses and al-Khidr, see al-Kahf 18/64 et al.
6 See *Eflâkî*, II, 98.
7 See Sultan Walad, *İbtidânâme*, p. 48 et al.
8 *Eflâkî*, II, 104.
9 See *Maqālāt*, p. 262-266.
10 For instance, the poem that was shown as a proof by al-Khidr after he left Moses and his mentioning the possibility to go to Tabriz due to the treatment shown against him in Konya are among the evident clues of this. (*Maqālāt* 264).
11 Al-Kahf 18/60.

In our opinion, the similarity that is drawn between Rumi-Shams and Moses-al-Khidr is a conscious choice that is beyond a mere representation. That is because this similarity holds significant clues related with the understanding of the spiritual quality in Rumi-Shams relationship. Thus, we believe that it is useful to analyze this comparison.

One of the important features of Sufi thought is that it does not regard the events or personal experiences that are mentioned in the religious sources as a mere account of a historical event just like in the example of Moses-al-Khidr. What does the story of Moses-al-Khidr[12] that is told in the Holy Qur'an point out for the other believers? In other words, what is the secret to be learned if Moses can endure the friendship with al-Khidr who is the holder of *ilm al-ladun (the knowledge of Divine Providence)* and from whom Moses was deprived of friendship since he questioned him prescribed by the position of prophethood? Mawlawi sources suggest that the answer to these difficult questions is hidden in the relationship between Rumi and Shams.

First of all, this analogy reminds us a rank related with *sayr u suluk (journeying and initiation)*. Sufis mention a rank called "*maqam al-Khidr*" *(the rank of al-Khidr)* among the *maqams al-walayat (the ranks of guardianship/leadership)*. According to this, al-Khidr appears to the person who was bestowed upon *walayat* after advancing in *sayr u suluk* and achieved this rank by rising from various stages of *walayat*, and he inculcates some secrets from the information type defined as *ilm al-ladun* to this person. It is possible to find the accounts relating to his conversation with al-Khidr in *waqiats (memoirs)* of many Sufi leaders.

For instance, the person whose name is mentioned most in the *muallafat (written works)* of Ibn al-Arabi is not Abu al-Abbas al-Uryabi who was his sheikh in his *sayr u suluk*, but Abu Madyan whom he never met in person.

12 For the story of Moses and al-Khidr, see al-Kahf 18/64 et al.

Abu al-Abbas holds the second place for him. This choice of Ibn al-Arabi cannot be explained with the fact that Abu Madyan's *murids* were the sheikhs of Ibn al-Arabi.[13] Ibn al-Arabi says that Abu Madyan guided him like al-Khidr.[14] Ibn al-Arabi explains the mystery of the fact that he never met Abu Madyan in person as follows. This incident also points to the milestone in which Ibn al-Arabi accepted Abu Madyan as his sheikh. In 586 *(Islamic calendar)* in Seville, Ibn al-Arabi feels a great desire to meet Abu Madyan after he has performed the sunset prayer in one evening. His door is knocked. The person on the door is Abu Imran. This person is among Abu Madyan's companions. The following dialog takes place between them:

– "Where did you come from?" – "I came from Sheikh Abu Madyan's in Biscay".
– "When did you see him?"
– We had only just finished performing the sunset prayer. He told me that Abu Madyan had said to him, "Certain things have occurred to the mind of Muhammad Ibn al-Arabi, so go at once and answer him on my behalf." Then, Abu Imran mentioned the wish I had had to meet Abu Madyan and told me that Abu Madyan had said, "Tell Ibn al-Arabi that as for our meeting together in the spirit, well and good, but as for our meeting in the flesh in this world, Allah will not permit it."[15]

We can state that the Moses-al-Khidr analogy that is drawn to portray the discourse between Shams and Rumi in Mawlawi tradition is also a reference to the *maqams al-walayat* in which Rumi learned the secrets of *ilm al-ladun*.

Aside from this reference that can be considered hidden, there are also some apparent similarities related to the comparison in question. The traits of Shams such as his generally acting contrary to the social norms

13 Claude Addas, *İbn Arabi Kibrit-i Ahmer'in Peşinde*, p. 73.
14 See Addas, *Ibid*, p. 76-77.
15 Addas, *Ibid*, p. 103 (cited from *Ruhu'l-Kuds* p. 114).

of his period; his not befriending many people; and his generally being alone reminds us al-Khidr who does not see himself bound in a responsibility that is appropriate to the people and their customs for what he did. Al-Khidr's behaviors that are directed from the vertical dimension are in contrast with the social customs and norms of the horizontal dimension and beyond the conventional information patterns.

"The difference between us and the great ones is that what we have inwardly is exactly what's outward."[16]
In order to exemplify the Shams's outspokenness and sharp style, we would like to quote his evaluation on the discussion that is understood to have been made about him at that period whether or not he is a *wali (Sufi saint)*:

"Why did they come to me and start debating, 'he is a wali, he is not a wali'? What is it to you whether or not I am a wali?" Following these words, Shams starts telling an anecdote of Nasreddin Hodja that suits the subject: "They said to Hodja, 'Look over there. They are carrying trays. Hodja said, 'It is none of my business.' When they said, 'But they are taking them to your house', Hodja said, 'In that case, it is none of your business.' Now, I will also say, 'It is none of your business.' That is why I avoid the community"[17]

Why does Shams' outspokenness annoy people and drive them away from him? According to Shams, the reason is that people usually desire to be praised and flattered and they feel uncomfortable when their mistakes and faults are voiced. That is why most people cannot take such harsh criticisms uttered outspokenly by Shams without refraining from anyone. On this issue, Shams says:

"At last, let me tell you something: This community likes to speak via discord and hypocrisy. They get uncomfortable with truthful words. If I said

16 *Maqālāt,* p. 114.
17 *Maqālāt,* p. 84.

to someone, 'You are the only great man of our time and a unique honorable person', there is no doubt that he would like these compliments. He would grab my hands and make compliments like 'I missed you so much. I have many faults.' However, I spoke openly with the same person last year. He turned against me. This is not a surprising attitude. That is because you have to live with the people in hypocrisy for them to stay happy with you. But when you take the path of righteousness, you have to run to the mountains and prairies."[18]

It cannot be said that Shams complains by resenting due to the reactions that he received from the people around him. That is because he believes that responding evilness with goodness will further dignify him spiritually. In one of his discourses, Shams explains this trait of his as follows:

"I have such a habit that I also pray for those who curse me. I say 'May Allah give them wisdom and drive them to the true path.' O Mighty Allah! Give him a better state than his current state so that he will say *subhanallah (Glory be to Allah)* instead of cursing; that he will say your name and be occupied with the divine world!"[19]

In the story told in the Holy Qur'an, befriending al-Khidr is defined as a touchstone that contains extremely valuable secrets but is harsh to a degree that is not possible to endure. Al-Khidr warns Hazrat Moses, "You cannot endure befriending me." He points out that only those who endure and be patient with his friendship will acquaint themselves with his secret.

In the hadith of the Holy Prophet *(pbuh)* where He tells about this story, He says the following words after He narrated the story: "May Allah bestow His Mercy on Moses. We wish that Moses could have remained

18 *Maqālāt,* p. 99-100.
19 *Maqālāt,* p. 84.

patient with al-Khidr and the adventures that would be experienced between them might have been told to us *(by Allah in the Holy Qur'an)*."[20]

Al-Khidr warns Hazrat Moses, "You cannot endure befriending me." He points out that only those who endure and be patient with his friendship will acquaint themselves with his secret. In the dialog between Shams and Avhaduddin Kirmani, a typical example is presented for this trait of Shams. At the end of the dialog, Shams leaves after saying to Avhaduddin, "Didn't I tell you that you cannot endure the discourse with the soldiers of Allah?"

With his following words, Shams points to this aspect of his that is likened to al-Khidr prototype:

"I have such a vehement state that nobody can endure this condition."[21]
"*(Even)* Bayezid cannot endure my discourse, be it one day or five days."[22]

Another aspect of the analogy that is drawn between Moses-al-Khidr and Rumi-Shams is the similarity of their requests for meeting. Although Hazrat Moses is an *ulu al-azm (possessor of firmness and determination)* Prophet, he wants to meet a friend of Allah who was given a special kind of knowledge (*ilm al-ladun*) and honored directly by Allah, in other words, he wants to increase his spiritual *hayrat (bewilderment)*. Because of his prayer that is an indication of the dignity of benevolence in him, he is told that he will meet a servant of Allah who has *ilm al-ladun*. Thus, he meets al-Khidr after a long and arduous journey, and the incidents that are told in the Holy Qur'an occur between them.[23] In the

20 Bukhari, Abu Abdullah Muhammad, *Câmi'u's-Sahîh*, thk.: November er-Rıfaî, Daru'l-Kalem, Beirut 1987, Kitabu'l-i'lm, 45.
21 *Maqālāt* 290.
22 *Maqālāt* 179.
23 During their friendship, al-Khidr shows Moses three mysterious incidents by piercing a ship, killing a child and mending a wall.

story, the friendship of a prophet, about a field outside his prophethood duty, with a servant of Allah who is not a prophet but knows a special secret of Allah, and consequently, the fact that he wants to learn something from him is mentioned.

In the beginning of the meeting of Shams and Rumi, similarly, a process that is actualized with a divine inspiration and guidance as a result of the prayer said and the dream seen by Shams is mentioned. Shams clearly expresses this issue as follows:

"I begged Allah: O Lord! Introduce me to your *walis*; let me be a conversation friend of theirs!, I said. In my dream, they said, 'We will introduce you to a *wali* and you will become friends.' I asked, 'Where is that *wali*?' The following night, they told me that this *wali* lives in the land of Rome *(Anatolia)*. In another dream that I saw later on, they said, 'The time has not yet come. Things should not be rushed."[24]

It is possible to make the following evaluation on Shams' mentioned quest by taking into account the biographies of some other Sufis.

The human, who was created in the nature that wants to share its joy, increases the pleasure he takes in beautiful emotions thanks to this sharing and the resulting synergy. We can say that the feature that belongs to "ordinary" human experiences that occurred in the horizontal dimension also applies to the Sufi experience that occurred in the vertical dimension in accordance with its own characteristic. In other words, just like new generations are formed with the joining of the couples, new meanings and conditions are formed with the joining of the meanings as said by Rumi. Therefore, a Sufi feels the need to share a beautiful and unique spiritual experience with a confidant who can understand him. This is one of the main reasons of the fact that the Sufis who set sail want to meet the friends

24 *Maqālāt* 274.

of Allah by traveling from region to region. However, the main issue is to find a person who has such qualities to be told the secret.

On the qualities of the person with whom he will share his secret, Shams says:
"I would tell my secret to such a person that I can see me in him, not see him in me. Thus, I tell my secret to myself."[25]

In the following anecdote told by Hussain ibn Kashan about the *sayr u suluk* process of Shams, it is reported that the good news regarding the fact that Shams would be bestowed a holy conversation friend was given by Baba Kamal Jundi, one of the caliphs of Najmaddin Kubra, long before Shams's prayer and dream:

Shams was travelling many cities in the disguise of a merchant and one day he went to the *tekke (dervish lodge)* of Baba Kamal Jundi, who was one of the caliphs of Najmaddin Kubra, located in the East Turkistan region. At that time, Fakhruddin Iraqi *(d. 688/1289)*, the author of *Lama'at (Divine Flashes)*, was in the *tekke* of Baba Kamal Jundi upon the recommendation of Zachariah of Multan. Upon the advice of Baba Kamal, Shams and Iraqi started performing extensive spiritual exercises in the cells given to them for *khalwat (seclusion)*. Iraqi was expressing his feelings in the form of poems and odes while he was reporting to his sheikh the discoveries and manifestations that he observed in his spiritual exercises whereas Shams could not express his feelings like him. One day his sheikh asked Shams, "My son Shams al-Din; can't you tell something about the divine secrets that you feel in your spiritual exercise like Fakhruddin?" Shams answered, "I witness more observation and manifestation than he does. However, since he is familiar with the terms and information necessary for this exercise, he can express some secrets clearly. I lack this aspect." Upon Shams' words, Baba Kamal said, "Allah will

25 *Maqālāt* 71.

give you such a conversation friend that he will voice the first and the last truths on behalf of you."[26]

Noting that nobody had any knowledge on Shams until he met Rumi, Sipehsalar states that nobody except Rumi reached the secret of Shams after he gained fame.[27] In view of this, – it may be considered rhetoric of history, yet – we can make the following evaluation. If Shams had not met Rumi, he would have remained one of the unknown figures of the Sufi history. With this aspect of his, Rumi carried his name and Shams's name from the unknown darkness to eternity.

Indeed, Shams has the desire to lead a life by hiding his spiritual identity from everyone like other *walis* who chose seclusion. In one of his discourses, he says:

"I do not want to talk about the *walis* of Allah, that is to say, the community who lives secretly from the people. They had the opportunity; they lived like this and had their time. I said, let me talk to nobody except Rumi, let me have conversation with only Rumi."[28]

It is understood that Shams' desire to meet Rumi and Rumi's fame did not allow Shams to remain hidden and made him a famous *wali*.

Now, let's look at Shams' influence on Rumi's *suluk (journeying)* understanding in more detail.

Shams's Influence on Rumi's *Suluk* (Journeying) Understanding
Role Model Status of the Wise *Pîr* (Sufi master)

In Sufi viewpoint, human is considered the fruit and objective of the tree of existence, that is to say, the universe. The reason for the creation of

26 *Maqālāt* trans. M. Nuri Gencosman, Introduction, p. 23.
27 *Sipehsâlâr*, 121.
28 *Maqālāt* 233.

the human who has such a position among the family of existence is the wise human among the human race. In the absolute meaning, the prototype of the wise human is Hazrat Muhammad *(pbuh)* whereas there is a wise friend of Allah in every period who carries the light that he takes from Muhammadi source. In Sufi thought, this wisest friend of Allah who is considered as the leader of all *walis* in his century is called "*qutub*" *(leader of all Sufi saints)*.

Practicing Sufi viewpoint that is referred to above collectively, Shams states in one of his discourses that he sees himself as the *qutub* of his time and the *pîr* of Rumi:

"Undoubtedly, there is a purpose and reason for the creation of this universe. He is such a happy person that the inside and outside of this palace is furnished for him. Whatever remains is his subject and slave. Everything is for him. This building of universe was created for him; he was not created for this building of universe. Just like a rich man who has a saintly guest and he had a beautiful mansion built and furnished in honor of him. Then, he went to another place. Will this mansion stay empty? There are passengers of Allah's road that we seek... If I said today that I am the man of Allah that you seek, would Rumi stay away from us? How happy he is that he found and achieved what he sought for."[29]

Like Rumi, one of the important subjects to which Shams attaches importance about *sayr u suluk* is the need for a wise *pîr*. According to Shams, no matter how much a person struggles and studies to reach perfection in *suluk* on his own, he cannot actualize his goal without studying under the guidance of a friend of Allah who achieved *ilm al-ladun*.[30] Rumi also emphasizes the necessity of a wise *pîr* in various occasions. In the following verses quoted as example, Rumi says:

29 *Maqâlât,* p. 208.
30 *Maqâlât,* same section.

"Do not set off on a journey in this valley without a guide."[31]

According to Shams, wise *pîr* is like a mirror that shows the *salik* his deficiencies. *Salik* realizes his deficiencies by looking at that wise prototype and tries to eliminate them. As a matter of fact, a person realizes his deviations and diseases of his inner world in the mirror of a wise man whose heart is purified from all kinds of spiritual dirt just like he realizes the mess and dirt on his physical existence by looking in the mirror. That is because the first condition of eliminating deficiencies and faults is to realize them. That is why Shams says:

"The summary of the advice of all prophets is this: Find yourself a mirror"[32]

Similarly, Rumi also explains the function and necessity of a *pîr* with the mirror symbolism as follows:

"What is a mirror for? The use of it is that every one may know what and who he is."[33]

"The *murid* full of malice sees himself in the mirror of the *wali*'s body."[34]

"O uncle! You can not know your own state but the owner of the enlightened heart knows your state"[35]

According to Shams who gives advices to *salik* on his relations with his guide, *murid* must not leave his guide until he becomes completely mature.[36] That is because this departure brings his maturity process to a halt. On this issue, Shams says:

31 *Mathnawí*, vol. I, p 426.
32 *Maqālāt,* p. 59.
33 *Mathnawí*, v. II, b. 94.
34 *Mathnawí*, vol. V, verse 1437.
35 *Mathnawí*, vol. III, verse 3565.
36 *Maqālāt,* vol. 105.

"*Murid*, that is to say, the passenger on the way of Allah, cannot deviate from his desires if he does not reach maturity. That is why it is not appropriate for him to wander away from his sheikh. That is because a cold breath freezes him at that moment; it becomes a deadly poison like the breath of a dragon. It blackens whatever that it touches upon. But once the *murid* becomes mature, it is not harmful for him to depart from his sheikh"[37]

Rumi also advises the *salik* to have conversation with good people and his wise *pîr*. Moreover; similarly with Shams' above comparison, he expresses the fact that *salik* must protect himself from the negative emotions of common people as follows:

"To preserve your sense of smell, beware of people's breath and cover your body.

Their breath is cooler than winter winds. Don't let it enter through your nose.

They are like dead and frozen bodies: their breath come from snowy mountains."[38]

According to Shams, the *salik* must show extreme care in his respect towards his *murshid*.[39] Shams draws a striking comparison in order to emphasize the loyalty felt by the *salik* for his *pîr*:

"They asked a *murid*, 'Who is better: your master or Bayazid al-Bistami?' He said, 'My master' To those who said 'How is this possible?', Shams explains the reason by quoting the *murid*, 'That is because I cannot find the secret of *wahdat (unity)* and *tawhid (oneness)* in anyone other than him'."[40]

37 *Maqālāt,* p. 104-105.
38 *Mathnawí*, vol. VI, verse 87-9.
39 *Maqālāt,* p. 150.
40 *Maqālāt,* same section.

His Influence on *Suluk* Method

Since "*not being*" is considered as *Kargah al-Huda (workshop of Allah)* that maintains the administration and commencement of the existence in the thought system of Rumi, *salik*'s purpose to put himself into this divine workshop forms the basis of the *suluk* practices envisaged by him. Rumi's following verse can be recalled in relation with the subject:

"What is the mirror of being. Nothingness take nothingness to the other other world if you are not a fool."[41]

In his famous verse, Rumi expresses as follows that many different subjects that are mentioned in *Mathnawí* are studied in the way of *theme of not being*:

"Every shop has a different kind of merchandise and different kind of profit. The Mathnawí is the shop of nothingness, O son."[42]

According to Shams, the goal of *suluk* practices is to reach nothingness, that is to say, to reach *fanâ (mystical death)* as said also by Rumi. Shams expresses the *salik*'s aim as follows:

"What is a sheikh? What is the existence of a *murid*? Isn't it only nothingness? After all, a *murid* cannot become a *murid* without perishing."[43]

According to Shams, purification process is actualized with *salik*'s self-realization, exertions, prayers and efforts along with **love and divine attraction** that come to *salik* following the help of his *murshid*. This divine love and attraction form the true transformation in *salik*.[44]

41 *Mathnawí*, vol. I, verse 3179.
42 *Mathnawí*, vol. VI, verse 1525.
43 *Maqālāt,* p. 232.
44 *Maqālāt,* p. 244.

From the information and statements relating Shams' biography, it is understood that he underwent an intense **self-realization** and **exertion** stage. Reporting a memory of his that is related with his self-realization period, Shams states that he once underwent a self-realization process for fourteen months without interruption; and the wall of the retreat house began talking and said that his self has also a right on him.[45]

According to Shams, self-realization and exertion process is somewhat a preparation for the **divine love** as it will later be studied in detail by Rumi. That is because Shams believes that **love** is what really matures the *salik*.

Another factor that has an important place in Shams' *suluk* understanding and the influence of which we see in Rumi is **supplication**. In Shams's narrations, supplication is servant's realization of his nothingness and helplessness before Allah who is the Absolute Being, and his acting with this awareness and manners. According to Shams who states that the path he shows is a path to supplicate and pray to Allah;[46] and his teaching is supplication, not coyness[47], there is no prayer that is superior to supplication.[48] Shams explains the reason for his blessing the supplication as follows:

"That is because Allah who has no supplication likes supplication. With that supplication, you will be immediately saved from all these."[49]

Shams' inculcations have an influence in Rumi also in ***samâ*** *(mawlawi ritual)* that constitutes an important element of the Mawlawi Order. Shams, who likens eating and drinking for sustaining the material existence of humans to the *samâ* of the body, regards the *samâ* performed with spiritual rapture as the food of the soul. According to Shams, the soul finds

45 *Eflâkî*, vol. II, p. 95-96.
46 *Maqālāt,* p. 76.
47 *Maqālāt,* p. 82.
48 *Eflâkî*, vol. II, p. 95.
49 *Eflâkî*, vol. II, p. 82.

its strength, reinforces its existence and increases its efficiency in the human existence with *samâ*.[50] To Shams, the secret in the *samâ* is the increase in divine manifestation and spiritual gains that come to the friends of Allah, and the condensing and emerging of observation during *samâ*. Thanks to *samâ*, a person ascends from his world of existence to other worlds and is honored with the visage of Allah.[51]

It is understood that Rumi starts *samâ*, which he performs by turning, with the sign of Shams. Sultan Walad tells about his father's state before and after his conversation with Shams on *samâ* as follows:

"My father was a very pious and virtuous man with repentance in his youth. He never came to *samâ*. Kira-yı Bozorg, who was my grandmother from my mother's side, encouraged my father to participate in *samâ*. My father would wave his hands during *samâ* in the beginning. When Shams came, he showed him how to whirl."[52]

Conclusion

It is possible to summarize the conclusions that we drew in our study in which we studied Shams' Sufi temperament and his influence on Rumi in view of *Maqālāt* which is considered the main source for Shams Tabrizi's thoughts and his Sufi temperament, as follows.

The effect of Shams' fundamental personality traits is evident in shaping his Sufi temperament. Moreover, his Sufi temperament was a determinant in his life style and his personality. That is why we can say that there is dialectic relation between his character and his Sufi temperament. Having a critical point of view, Shams voices the truths that he knows in a sharp manner without holding back from anyone. This feature of his, which combines with his solitude-inclined personality, made an evident

50 *Maqālāt,* p. 46.
51 *Maqālāt,* p. 38; *Eflâkî*, vol. II, p. 82.
52 Eflâkî, v. II, p. 95.

blame trait dominant in Shams, and this trait determined his Sufi temperament and life style.

We can say that the typical features of the school, which is known as *people of love and enthusiasm* among *sayr u suluk* ways, are present in Shams. He especially calls attention to hypocrisy in deeds and emphasizes the necessity to hide the spiritual identity from everyone. He criticizes some of the sheikhs and scholars of that time for the reasons related with this. Positioning his Sufi mission as being a *man of Allah* who is responsible for talking to Rumi, Shams deeply affects Rumi who is known for his scholastic and devotee features. He directs religious understanding to the divine love and rapture aspects beyond prayer and piety. With this aspect of his, he becomes one of the main reasons for the transformation in Rumi's Sufi understanding. Although the prayers and efforts that are exercised for reaching piety are not considered unimportant and unnecessary in this understanding, the main element that matures the person is considered the divine love and rapture.

The Moses-al-Khidr analogy that is used in Mawlawi tradition for Rumi-Shams discourse holds significant clues about the nature of Rumi-Shams relation. With this comparison, it is pointed out that Rumi received the secret of Divine Providence from Shams. It can be stated that the true nature of the secret of Divine Providence is closed to third persons. However, the transformation in Rumi's lifestyle and thoughts and the *sayr u suluk* method that he uses to mature especially his friend give us information on understanding the state of this conversation.

As in Rumi, the goal of the *suluk* practices envisaged by Shams is for *salik* to reach *fanâ*, that is to say, to reach nothingness. That is why Shams names his own path as the path of supplication which means servant's full realization of his nothingness and helplessness before Allah.

Shams-e Tabrizi and the Philosophers

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I. Introduction

Shams-e Tabrizi is generally considered as an uneducated, wandering dervish, who transformed an intellectual, scholarly Rumi into an ecstatic poet. At first sight, Shams-e Tabrizi does note seem to have been interested in any religious sciences, let alone philosophy. However, in the *Maqalat-e Shams*,[1] which is a random collection of his sayings in various occasions, he often drops names of the philosophers, and narrates interesting episodes of some philosophers. In this paper I will gather Shams's sayings concerning the philosophers in the *Maqalat*, and clarify what kind of images he had toward the philosophers in general. Then, I will throw some light on the enigmatic figure of Shihab Hariwa, who is almost unknown in other sources, but the most important philosopher in the *Maqalat*, by analyzing his character and philosophical doctrines depicted in the *Maqalat*.

First of all, Shams-e Tabrizi was not an uneducated, illiterate dervish. He was one of those dervishes, who abandoned their scholastic career and entered into the life of wandering dervishes, like 'Eraqi, a Sufi poet. Before entering the life of dervishes, he had a scholastic career. He was a teacher of a Koranic school. He was educated in jurisprudence and

1 Shams al-Din Muhammad Tabrizi, *Maqalat-e Shams-e Tabrizi*, ed. by Muhammad 'Ali Movahhed, (Teheran, 1369 AH Solar). The books is partly translated into English by William C. Chittick. William C. Chittick (tr.), *Me & Rumi; The Autobiography of Shams-e Tabrizi* (Louisville, 2004). This translation is very useful, because it is arranged according to the subjects. In this paper, I used his translation with modifications.

theology. In one place, he says, "After all, I was a jurist. I read *Tanbih* and others many times."(*Akhar faqih budam. Tanbih wa ghayr-e an ra besyar khandam*)[2] In one place, he was even called by others the logician (*mantiqi*), although he firmly denies this.[3]

II. Ancient Philosophers

In the *Maqalat*, the name of Aristotle is not mentioned, but the name of Plato is mentioned in several places. The most interesting place is as follows.

Ibn Sina was half a philosopher. The perfect philosopher was Plato. He called for love. (*Bu 'Ali nime falsafi ast. Falsafi-ye kamil Aflatun ast. Da'va-ye 'Ishq mikard*)[4]

Here it seems that Plato is more highly valued than Ibn Sina. In all other occurrences, the name of Plato is used only symbolically as the representative name for the philosophers. It is interesting to note that Plato instead of Aristotle is used by Shams for this purpose. In one place, it is said that the philosophers whose leader is Plato declared the superiority of the philosophers over the prophets as follows.

What Plato and his followers say, "If everyone were like us, prophets would not be required" is rubbish. (*Anche Aflatun wa tawabi'-e u miguyand ke agar hame hamcho ma budandi anbiya hajat nabudi, zhazh ast*)[5]

In another place, it is said that "a single one of God's servants can empty that Plato of all those sciences."(*An Aflatun ra bandeyi az bandegan-e khoda az an hame 'ilmha tohi tavanad kardan.*)[6] In this case also,

2 *Maqalat*, p. 676. (vol. 2, p. 78). The book refered to is the *al-Tanbih fi Furu' al-Shafi'iya* by Abu Ishaq Shirazi. See Movahhed's commentary, ibid., p. 913 (vol. 2, p. 310.)
3 Ibid., p. 626. (vol. 2, p.28)
4 Ibid., p. 231.
5 Ibid., p. 711. (vol. 2, p. 113)
6 Ibid., p. 716 (vol. 2, p. 118)

Plato represents the great man of sciences. In another place, Socrates and Hippocrates are mentioned together with Ikhwan al-Safa as the representative names of the great men of sciences, and they are compared with the prophet and his family..

Otherwise who would talk of Socrates, Hippocrates, the Ikhwan al-Safa, and the Greeks in the presence of Muhammad, the household of Muhammad and the children of Muhammad's spirit and heart? (*Agar na Sokhan-e Soqrat wa Boqrat wa Ikhwan Safa wa Yunaniyan dar hudur:-e Muhammad va Al-e Muhammad wa farzandan-e jan wa del-e Muhammad*.)[7]

III. Islamic Philosophers

1. Ibn Sina

Among Islamic philosophers, the name of Ibn Sina appears in four places. As has been already shown above, Ibn Sina was compared with Plato and was given a lower rank. In a very interesting episode, it is told that Muhammad Ghazali studied Ibn Sina's *Isharat wa Tanbihat* with 'Umar Khayyam. (*Muhammad Ghazzali rahmat Allah 'alayhi Isharat-e Bu 'Ali ra bar 'Umar Khayyam be khand.*)[8] It is also said that Ghazali's *Ihya 'Ulum al-Din* was criticized, because in that book Ghazali made deductions from the *Isharat*. Ghazali read the *Isharat* twice with 'Umar Khayyam, but still he could not understand it. It seems that Shams considered Muhammad Ghazali more as a scholar than a Sufi. In another place he says as follows. "Muhammad Ghazali, in the method of the sciences, had no equal. His compositions are clearer than the sun. Mawlana indeed knows this." (*Muhammad Ghazali dar shive-ye 'ulum la nazira lahu bud. Tasanif-e u azhar min al-shams ast. Mawlana khod midanad*).[9]

7 Ibid., p. 84
8 Ibid., p. 649, (vol. 2, p. 51)
9 Ibid., p. 320.

Lastly Ibn Sina's name was mentioned in relation to Shihab Hariwa, a contemporary philosopher, and a close acquaintance of Shams, on whose accounts will be discussed below. It is said that Shihab did not show any respect to Ibn Sina.(*Bu 'Ali ra hich Mahall na nehadi*.)[10]

2. Shihab al-Din Suhrawardi Maqtul

In the *Maqalat*, Suhrawardi Maqtul, the Shaykh al-Ishraq appears once in a strange, long, narration of his tragic execution.[11] In contrast to his low regard for Ibn Sina, Shams esteemed Suhrawardi highly. Shams concludes the narration of his death with the following remarks. "His words swallowed down the words of Shihab Suhrawardi. Then that theologian Asad cursed him. How unjust of him." (*Sokhan-e u Shihab Suhrawadi ra ba sokhanesh foru bordi. Angah in Asad-e mutakallim u ra doshnam dadi. An bi insaf*.)[12] Here Suhrawardi Maqtul was compared with the Sufi Shaykh Shihab Suhrawardi, the founder of the Suhrawardi order, and the philosopher Suhrawardi was regarded superior to the Sufi Suhrawardi. It is interesting to note that in another place, Shams comments as follows concerning Shihab Nishaburi, "this Shihab *(Shihab Nishaburi)* was much more excellent than Shaykh Shihab al-Din."[13] This Shihab Nishaburi must be the same as Shihab Hariwa, aforementioned philosopher-friend of Shams. Both Shihab al-Din Suhrawardi, the master of the illuminationist school, and Shihab Hariwa, a mysterious philosopher are compared with the same Sufi Suhrawardi, and were regarded superior to him. It is possible that there might be confusion between two Shihabs, Shihab al-Din Suhrawardi and Shihab Hariwa.[14]

10 Ibid., p. 339.

11 This episode is treated in Muhammad 'Ali Movahhed, *Shams-e Tabrizi* (Teheran, 1375), pp. 87-90.

12 Ibid., p. 297.

13 Ibid., p.29 (p. 697-698)

14 For instance, Ahmad Khoshnevis, another editor of the Maqalat-e Shams, identified in two place, Shihab with Suhrawardi, the Shaykh al-Ishraq. *Maqalat-e Shams-e Tabrizi*, ed. by Ahmad Khoshnevis (Teheran, 1349 AH Solar), p. 220-221; p. 329, which correspond to pp. 657-658 and p. 275 in

In one variant of the text, it is said that Suhrawardi talked about abandonment of following the religion of Muhammad. (*tarak-e mutaba'at-e Din-e Muhammad goft*)[15] As has been seen in the account of Plato, the denial of religion is one of the stereotyped accusations made against the philosophers. Also in the same place it is said that "for this Shihab al-Din *(Suhrawardi Maqtul)*, knowledge is more dominant than intellect". (*An Shihab al-Din ra 'ilmesh bar 'aqlesh gharib bud*.)[16]

3. Fakhr al-Din al-Razi

Next to Shihab Hariwah, Fakhr al-Din is the most frequently mentioned philosopher by Shams in the *Maqalat*. [17] Generally Fakhr al-Din is not counted as a philosopher, but an Ash'arite theologian. However, his theology was heavily influenced by philosophy, and he dealt with many philosophical issues. In the *Maqalat*, he is said to be one of the philosophers, or something like that."(*Fakhr-e Razi az ahl-e falsafa bude ast ya az an qabil*)[18] In several places, Fakhr al-Din is depicted as a champion of intellectual sciences, the exact opposite of the Sufi way of knowledge. He reached the ultimate level of human knowledge, but finally realized the vainness of human intellectual efforts. This image of Fakhr al-Din agrees with the generally accepted image of Fakhr al-Din. It is widely believed that in his later age, Fakhr al-Din repented for having engaged in theology and rational sciences and acknowledged the existence of higher knowledge beyond the sphere of intellectual sciences he perfected.[19] A fragment

the Movahhed edition respectively. I think in the both places, Shihab refers to Shihab Hariwa.

15 Ibid., p. 296.

16 This seems to be the wide spread opinion on Suhrawardi Maqtul, as is seen from the following words of Sayf al-Din Amidi quoted by Ibn Khallikan in the *Wafayat al-A'yan*. "His knowledge is vast, but his intellect small.(*kathir al-'ilm qalil al-'aql*). See Movahhed's commentary, ibid., p. 559.

17 See Movahhed, *Shams-e Tabrizi*, pp. 90-93.

18 Ibid., p. 658. (vol. 2, p. 60)

19 His testament was sometimes interpreted as "A death-bed repentance for having used kalam". Makdisi, "Ash'ari and the Ash'arites in Islamic Religeous History" in *Sutudia Islamica*, vol. 18 (1963), p. 31 quoted by Tony Street,

of his famous poem written in Arabic, which, according to Seyyed Hossein Nasr[20], is sufficient evidence for Fakhr al-Din's inclination for Sufism, is quoted in the *Maqalat* in order to show the vainness of human intellectual pursuits. It is interesting to note that here the name of Fakhr al-Din was not mentioned, but he was referred to as "the best of the investigators in the sciences".

Man was created for a purpose---so that he should know where he came from and whence he will return….Occupying himself with the sciences, which are the best occupation of the people of this world, he passes his days and is kept back from his purpose. At the end of his life, the best of the investigators in this field says, "The result of our life in this world has been nothing but pain to others and sin."(*Adami ra jihat-e maqsudi afaridant ta khod ra bedanad ke az kojast wa marja'e u kojast...Dar ishtighal-e 'ulum ke behtarin mashghuliha-ye ahl-e donya st ruzgar mibarad wa az maqsud dur mimanad. Behtarin bahhathan dar in bab dar akhar 'umr in miguyad "Hasil dunyana adha wa bal"*)[21]

In one place, Fakhr al-Din was compared with Sufi masters like Abu Yazid and Junayd.[22] His vast learning cannot bring him to the level those masters reached.

In the *Maqalat* he is depicted as a self-conceiting, boastful man. Shams transmits the following words of Fakhr al-Din.

"Concerning the Life and Works of Fakhr al-Din al-Razi" in Peter G. Riddell & Tony Street (ed.) *Islam: Essays on Scripture, Thought & Society: A Festschrift in Honor of Anthony H. Johns* (Leiden, 1997), p. 134. Tony Street thinks this interpretation of the testament was propagated by Ibn Taymiyya. However, it is clear from the *Maqalat* that the story of his repentance at the end of his life was already current at the time of Shams-e Tabrizi.

20 Seyyed Hossein Nasr, "Fakhr al-Din Razi" in M. M. Sharif (ed.), *A History of Muslim Philosophy* (Wiesbaden, 1961), vol. 1, p. 654

21 Ibid., p. 678. (vol. 2, p. 80).

22 Ibid., p. 128.

"It was thus that I went into the fine points of the roots and the branches.

I went through all the books of the ancients and the moderns from the time of Plato until now. I designated, clarified, and memorized the level of every reputable composition. I went through the notebooks of all the ancients and came to know the measure of each. I stripped the folk of these times completely, and I saw what each had acquired. I learned this discipline, and that discipline" and he listed them, "and took them to a place that cannot be imagined."(*Chonin dar raftam dar daqa'iq-e usul wa furu' ; hame kitabha-ye awwaliyan wa akhariyan ra barham zadam. Az 'ahd-e Aflatun ta aknun har tasanif ke mu'tabar bud pish-e man se-mat-e har yeki mu'ayyan shod; wa rowshan ast, wa dar hafz ast. wa daftarha-ye awwaliyan ra hame barham zadam, wa hadd-e har yeki be-danestam, wa ahl-e ruzgar-e khod ra barahne kardam, wa hasel-e har yek ra bedidam, wa folan fann ra wa folan fann ra—bar shomord—wa be jayi rasanidam ke wahm gom shavad.*)[23]

His haughtiness went to such a degree as to consider himself as equal to the prophet. Shams says as follows.

What gall Fakhr-e Razi had! He said, "Muhammad Tazi says this, and Muhammad Razi says that." Isn't he the apostate of the time? Is't he an absolute unbeliever?(*Fakhr-e Razi che zahre dasht ke goft, "Muhammad Tazi chonin miguyad wa Muhammad Razi chonin miguyad." In mortadd-e waqt na bashad? In kafir-e mutlaq na bovad?*)[24]

On the other hand, Shams shows extreme anger toward a certain Sayf Zan-gani, who dared to criticize Fakhr al-Din with the following strong words

23 Ibid., pp. 658-659 (vol. 2, pp. 60-61)

24 Ibid., p. 288. Probably this is a rumor which is widely spread at that time in Damascus. Abu Shama al-Maqdis report the same words of Fakhr al-Din. Abu Shama al-Maqdisi, *Tarajim Rijal al-Qarnayn al-Sadis wa al-Sabi'* (Beirut, 1974), p. 68.

Who is Sayf Zangani that he should speak ill of Fakhr-e Razi? If Fakhr were to break wind, a hundred like Sayf would come into existence and disappear. I defile his grave and his mouth….Dirt on his head! (*Sayf Zangani u che bashad ke Fakhr-e Razi ra bad guyad.? ke u az kun tizi dahad hamcho u sad hast shavand wa nist shavand....Khak bar sarash.*)[25]

In general, Fakhr al-Din is depicted, like Plato among the ancient philosophers, not only as a philosopher, but a man of great learning. In one place, Shams defines the philosopher as the knower of everything. Then he corrects his definition by saying that the philosopher is the knower of many things, since only God is the knower of everything.[26] For Shams, Fakhr al-Din is the foremost philosopher of his age in this sense.

IV. Shihab Hariwa: Man and His Thought

Shihab Hariwa is almost unknown in other sources. It is said that he was from Khorasan, and spoke in the dialect of Nishapur, but it is in Damascus that he lived and associated with Shams and also died there, while Shams was still in Damascus. If he is identical with Shihab Nishaburi mentioned in the *Maqalat*, as a friend of Shaykh Muhammad[27], and of whom once Shaykh Muhammad had a dream[28], he is most likely identical with Shihab al-Din Nishaburi, one of the students of Fakhr al-Din al-Razi, mentioned in the biography of Fakhr al-Din in the *Nuzhat al-Arwah* of Shahrazuri.[29] But this is all the information we have on

25 Ibid., p. 641 (vol. 2, p. 43)

26 Ibid., p. 658 (vol. 2, p,60)

27 Movahhed identifies this Shaykh with Ibn ʻArabi. Movahhed, *Shams-e Tabrizi*, pp. 100-105. Chittick objects to this identification. Chittick, p. xviii-xix.

28 *Maqamat*., p. 698 (vol. 2, p. 100)

29 Shahrazuli, *Nuzhat al-arwah wa rawdat al-afrah fi ta'rikh al-hukama' wa'l-falasifa*, ed. by Khurshid Ahmad, vol. (Hyderabad, 1976), p. 144. Movahhed (*Shams-e Tabrizi*, p. 84) is not absolutely certain of this identification. (*Aya in Shihab ba an Shihab Nishaburi ke az shagardan-e arshad-e Emam-e Fakhr-e Razi bude ast yeki ast?*) According to Chittck (p. xvii), Shihab Hariwa is most likely the same as Shihab al-Din Nishaburi. Abu Shama al-Maqdisi says that he saw

Shihab al-Din Nishaburi in other sources. We do not know anything on his life and thought. On the other hand, in the *Maqamat*, Shihab is one of the most important characters. Indeed, it can be said that Shihab and the above mentioned Shaykh Muhammad were the two most often mentioned characters in the *Maqamat*, excluding Mawlana. While Shaykh Muhammad is a Sufi, Shihab is a philosopher. Shaykh Muhammad and Shihab were good friends (*ham rafiqan budand*).[30] It is most likely that through Shams they came to know each other. Shihab was also called a theologian. "Shihab Hariwa, a theologian in Damascus, was accepted by all the logicians."(*Shihab Hariva-ye mutakallim dar Dimashq maqbul bud pish-e jomle-ye mantiqiyan*). He was also called a sage of Herat(*Shihab, hakim-e Hariwa*).[31] However he was commonly known as a philosopher. He enjoyed a great fame as a philosopher among the people in Damascus.

People used to visit this Shihab and hear a thousand intellectual things. They used to take benefit and prostrate themselves before him. They would come out, saying "He(*Shihab*) is a philosopher. The philosopher is the knower of everything." (*miamadand be-khedmat-e in Shihab, hezar-e ma'qul mishenidand. Fayede migereftand, sujud mikardand. Birun miamadand ke faslafi ast. Al-faylasuf dana be hame chiz.*"[32]

In another place, it is said as follows.

The great ones among them used to come before him *(Shihab)*, humble themselves, and take benefit.(*amadandi bozorgan-e ishan pish-e u, khudu' karadandi, estefade gereftandi.*)[33]

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a group of disciples of Fakhr al-Din al-Razi coming to Damascus. (Abu Shama al-Maqdis, *Tarajim Rijal al-Qarnayn*, p. 68). Maybe Shihab was one of them.

30 *Maqamat*, p. 698 (vol. 2, p. 100)..

31 Ibid., p. 118

32 Ibid., p. 658. (vol. 2, p.60).

33 Ibid., p. 339

In one place, Shams refers to Shihab as "the greatest philosopher, as compared to whom this Athir[34] and others were nothing." (*bozorgtareshan ke in Athir wa ghayrhu pish-e u 'adam budand*)[35]

In one place it is said that "Shihab Hariwa was the greater men of the Household."(*kubr-e khanevade bud*".[36] From this, Movahhed surmises that Shihab is a descendant of the prophet *(seyyed)*, and Chittick thinks that he is a Shi'ite.[37]

Although he was visited by many people, he himself preferred the seclusion. Except for a small number of disciples, Shams was the closest friend of Shihab. He used to say about Shams, "This man is the same kind of man as me. I feel at ease when sitting with him. I find myself at ease." (*in mard ahl ast; ba neshastan-e u mi asayam, asayesh miyabam*.)[38] In another place, it is reported that Shihab used to say to Shams, "You, come, because with you my heart is at ease."(*to, biya, ke mara ba to aram-e del ast.*)[39] This friendship is mutual. Although Shams disagrees with Shihab in most of his philosophical viewshe always talks about him with affection and respect. In one place, he calls him "a lovely unbeliever"(*khosh kafir*).[40] On the other hand, he expresses a strong disgust for those who call Shihab an unbeliever openly. "Those dogs called Shihab an unbeliever openly. I said, 'Beware! How could Shihab be an unbeliever? He is luminous."(*An Shihab ashkara kafir migoftand an sagan. goftam. Hasha, Shihab kafir chun bashad? Chun nurani ast.*)[41]

34 According to Movahhed, this is most probably Athir al-Din Abhari. Ibid., pp. 584-585.
35 Ibid., p. 339. Although here the name of Shihab was not mentioned, it is obvious that Shams meant Shihab.
36 Ibid., p.286. As for the expression, "*kubr-e khanevade*", see the commentary of Movahhed. Ibid., p. 555
37 Chittick, p. xiii.
38 *Maqamat*, p. 641. (vol. 2, p. 43)
39 Ibid., p. 271
40 Ibid., p. 697 (vol. 2, p. 99).
41 Ibid., p. 275.

In the *Maqalat*, Shams quotes his philosophical views, which he usually criticizes. From Shihab's words quoted in the *Maqalat*, we can summarize the salient features of Shihab's philosophy under the following eight points.

1. Infallibility of Reason

It is reported by Shams that "Muhammad Guyani said to Shihab, "Does reason ever make mistakes in its decrees?" Shihab replied, "No, reason makes no mistakes. It's that other thing that makes mistakes."(*Muhammad Guyani gofte budesh ke in 'aql hich dar fatwa khata nakonad? Goft ney, 'aql khata nakonad. An chizi digar ast ke khata konad.*)[42]

2. Denial of the Free Will of God

It is reported that "concerning God, he *(Shihab)* said, "He is the one for whom it is necessary to act by the Essence. He is not the one who chooses. (*khoda'i ra goft: mujib bi-l-dhat ast mukhtar nist.*)[43]

Also in another place Shams quotes the following words of Shihab. "For me it is clearly intelligible that He is the one for whom it is necessary to act by the Essence. He is not *Doer of what He desires (11/107)*."(*Bar-e man ma'qul-e sorf ast ke mujib ast bi-l-dhat; na fa"al lima yurid.*)[44] According to Jurjani, the *mujib bi-l-dhat* is the one from whom the act comes out necessarily without will or intention, just as the act of illumination comes out from the sun and the act of burning comes out from the fire.[45] This is one of the doctrine for which Ghazali criticized the philosophers, saying that according to the philosophers, God is not the actor (*fa'il*) in a proper sense of the word, because in order to be an actor, he must have will and choice. However, according to the philosophers, God has neither will nor choice.[46]

42 Ibid., p. 82.
43 Ibid., p. 635 (vol. 2, p. 37)
44 Ibid., pp. 658-659 (vol. 2, 59-60)
45 Jurjani, *Kitab al-Ta'rifat* (Teheran, 1368 AH. Solar), pp. 104-105
46 This problem is treated in the third discussion of the *Tahafut al-Falasifa*. Ghazzali, *The Incoherence of the Philosophers*, trans. by Michael E. Marmura (Provo, 1997).

3. Denial of God's Knowledge of Particulars

Shams quotes the following words of Shihab. "He *(God)* does not know the particulars. He knows the universals."(*'alim nist be juz'iyat; 'alim ast be kulliyat*). Then Shihab continues as follows: "I do not say that He does not know the particulars, because it is a defect. For example there is a worm in my stomach, sleeping in the feces. I do not know that worm. What defect is there in not knowing it or knowing it."(*na az ruye noqsan miguyam ke 'alim nist be juz'iyat, mathalan dar shekam-e man kermi hast dar hadath mikhosbad. Man an kerm ra nadanam. Che noqsan bashad az na danestan-e an va danestan-e an?*"[47] This is also one of the doctrines for which Ghazali criticized the philosophers.[48]

4. Disrespect for the Prophets

Shams reports as follows: "He*(Shihab)* used to look on all the prophets with a wink. He used to say, "It was because of jealousy, the angels made them turn their faces toward the people, so they busied themselves with creatures."(*Be kereshme minegarist dar hame anbiya; migoft ke az gheirat fereshtegan ru-ye ishan ra ba khalq kardand. Ishan mashghul-e khalq shodand*.)[49] In another place, Shams quotes the following words of Shihab. "Prophets are sages, but they said such things *(eschatological events)* for the sake of people's interests."(*anbiya ra guyad: Hakim budand illa jihat-e masaleh-e khalq choninha gofte-and*.)[50] From the above quotations, it is clear that Shihab's main criticism of the prophets is that they did not meet the level of asceticism demanded by Shihab, since they did not live in seclusion, and they busied themselves with people, especially with women.

In another place, without mentioning the name of Shihab, Shams introduces the following view of the philosophers. "A group of the philosophers

47 *Maqamat*, p. 225.
48 This problem is treated in the thirteenth discussion of the *Tahafut al-Falasifa*.
49 *Maqamat*, p.271
50 Ibid., p. 658 (vol. 2, p.60)

considered the angels superior to the prophets. They find Muhammad and the prophets defective because they busied themselves with people. They say that the angels were jealous of the prophets and made them turn their faces toward this world. They deceived them so they would give advice to the people…In short, the philosophers consider the prophets defective because they busied themselves with people, and they were ambushed on the road by love of position and prophethood. However, they have not fully lost the way, and the road of the celestial realm has not fully been closed to them. Nonetheless, they have been held back from the degrees of disengagement and seclusion. They also say that the fact that the prophets wanted wives was a defect and a taint." (*jama'ati-ye falsafiyan mala'ika ra bar anbiya tarjih nehand. Mustafa ra va anbiya ra noqsan nehand az in ru ke be khalq mashghul shodand. Guyand ferishtegan bar peyghambaran gheirat kardand va ruy-ye ishan ra be donya kardand va ishanra benasihat-e khalq be fariftand…Hasel, falsafiyan anbiya ra noqsan nehand ke be khalq mashghul shodand va dusti-ye jah va peyghambari ishan ra rah zad, illa gomrah nashodand be-kulli, va rah-e malakut bar ishan baste nashod be-kulli. Likan az darajat-e tajrid va khalwat mandand wa niz zan khastan-e anbiya ra ham noqsan va aludegi guyand*)[51] Although he did not mention the name of Shihab, there is no doubt that this criticism levelled at the prophets comes from Shihab.

5. Denial of the Resurrection and the Eschatological events

It is explicitly said that Shihab denied the resurrection (*qiyamat ra munkir budi*)[52] and the happening of the eschatological events such as the rolling up of the heaven. It seems that he symbolically interpreted these events described in the Qur'an as spiritual events occurring in the mind.[53] In one place, Shams reports as follows without mentioning the name of Shihab. "The philosopher says there will be a resurrection of the spirits." (*Falsafi*

51 Ibid., pp.192-193
52 Ibid., p. 658 (vol. 2, p. 60)
53 Ibid., p. 658 (vol. 2, p. 60)

guyad hashr-e arwah bashad)[54] *(p. 697)* This philosopher is most probably Shihab. This is also one of the doctrines for which Ghazali criticized the philosophers.[55]

6. Denial of the Miracles of the Prophets

It is quite understandable that Shihab, who had a strong confidence in human reason, rejected the reported miracles of the prophets which are contrary to reason. Particularly, Shams mentions the two miracles which Shams denied, or would have denied. The miracle which he would have denied is the weeping of the pillar (*ustun-e hannane*)[56], and the miracle he explicitly denied is the splitting of the moon (*shaqq-e qamar*)[57]. However, the splitting of the moon here might refer to one of the eschatological events. In one place, Shams, without mentioning Shihab's name, reports the following view of the philosophers concerning the miracles of the prophets. "They *(the philosophers)* say, 'we accept those *(miracles)* which are intelligible, and we do not accept those which are not intelligible, since reason is the proof of God, and the proofs of God *(human reason and the miracles)* are not contradictory to each other.'"(*amma mu'jizat-e anbiya ra guyand anche az an ma'qul ast qabul mikonim va anche ma'qul nist qabul nakonim. 'Aql Hujjatullah ast va Hujaj Allaha la tatanaqad*."[58] Most probably these words of the philosophers might also come from Shihab, who regarded human reason as the sole criterion of truth.

7. Asceticism

The origins of the above six points discussed so far can be traced to the tradition of Islamic philosophy, but asceticism is a quite unique feature in Shihab's thought. It reminds us of the early Sufi practice. Although

54 Ibid., p. 697 (vol. 2, p.99)
55 This problem is treated in the twentieth discussion in the *Tahafut al-Falasifa*.
56 *Maqamat*., p. 111.
57 Ibid., p. 658 (vol. 2, p 60).
58 Ibid., p. 192.

Shams did not share Shihab's type of asceticism, certainly it must have impressed him, because he mentions it in several places in the *Maqalat*.

"Naturally, he considered busying oneself with women and passion a weakness, and he used to say that this is the decree of reason."(*albatte mashghul shodan be zan va shahvat ra da'f nehadi, va gofti fatwa-ye 'aql in ast*.)[59]

"Shihab Hariwah in Damascus had been thoroughly melted by ascetic practice....

In his seclusion he did not allow anyone to sit with him ."(*Shihab Hariwa dar Dimashq sakht godakhte bud az riyadat...In Shihab kasi ra be khod dar khalwat rah na dadi.*)[60]

"He had become pure light. He ate nothing. All his life he looked at neither the permitted nor the forbidden."(*Nur-e mahd shode. Ghadha na mande. Hame 'umr na haram na halal dide.*)[61]

"Although Shihab spoke words of unbelief, he was pure and spiritual. He had become a pure spirit. He no longer ate food." (*An Shihab agar che kufri migoft amma safi wa ruhani bud. Ruh-e mahd shode. Ghaza az u rafte*.)[62]

He abstained especially from women and food. As we have pointed out above, one of his criticisms leveled against the prophets is that they did not keep seclusion and did not live a life of celibacy.

8. Pessimistic Outlook on Life

It is not a surprise that such an ascetic, and misanthropic philosopher like Shihab considered the physical existence in this world as a burden and

59 Ibid., p. 82.
60 Ibid., p. 271.
61 Ibid., p. 339.
62 Ibid., p. 225.

the death a relief. His pessimistic outlook on life is recorded by Shams in two different places.

"For me, life is as if someone has been heavily loaded down with a backpack on the neck. His feet are in the mud, and he is old and weak. Suddenly someone comes and cuts the rope, so that heavy load would fall off his neck and he would be delivered." (*Bar man hayat hamchonan ast ke kasi ra bar-e geran shode bashad poshtvar-e geran dar gardan wa payi dar vahal. wa u pir wa da'if. Yeki beyayad nagah wa an risman beborad ta an bar-e geran az gardan-e u beyoftad ta u berahad*)[63]

"For me death is like this: The officers unjustly place a heavy sack on the back of a weak man. He goes into the mire, or up a high mountain, knocking himself out a thousand times. Someone comes and unties the rope that had bound the sack to his neck, so that the sack would fall off his back. Then he becomes light; he is delivered and his soul is refreshed."(*Marg bar man hamchonin ast ke bar posht-e shakhs-e da'if javal-e geran nehade bashad 'awwanan be zulm. Wa dar wahli miravad ya bar kuh-e bolandi miravad be hezar jan kandan. Kasi beyayad wa risman-e an jawal ra ke bar gardan-e u baste ast foru bord ta javal az posht-e u foru oftad chon sabk shavad wa khalas yabad wa janesh taze shavad*.)[64]

For such a melancholic and pessimistic man who lived a life devoid of any pleasure and joy, life is wearing and everything is a bother. In one place Shams reports Shihab's following expressions of profound weariness(*mululi*). "Gabriel wa a bother to me, and my own existence was a bother."(*Jibril mara zahmat ast...wujud-e man ham mara zahmat ast*.)[65] This pessimism and asceticism are not found in the tradition of Islamic philosophy. Certainly neither pessimism nor asceticism is Aristotelian. On the other hand, the contempt of body and the concept of death

63 Ibid., p. 658 (vol. 2, p. 60)
64 Ibid., p. 286.
65 Ibid., p.271.

as a relief might have a Platonic origin. As has been pointed out already, there are some similarities between Shihab and the early Sufism in respect of asceticism and pessimism. Furthermore, it is interesting to note that in the early thirteen century Damascus, there appeared a group of ultra ascetics around Jamal al-Din al-Sawi, the founder of the Qalandariya order, who totally disregarded bodily affairs. However their anti-intellectual tendencies are utterly different from Shihab's intellectual rationalism.

Movahhed pointed out similarities between Shihab and Ma'arri, a famous Arab poet of the early eleventh century in respect of their strong confidence in human reason and their pessimistic outlook on life.[66] However, Ma'arri is never known to be a philosopher, and is never interested in philosophical speculations. It seems to me that Shihab's views depicted in the *Maqalat* are closer to those of Zakariya al-Razi, a physician and a philosopher of the late ninth and the early tenth century, who claimed that scientists like Ptolemy and Euclid brought more benefits to human beings than prophets, although he was not an ascetic like Shihab.

Lastly the question must be raised whether Shihab al-Din Nishaburi, a disciple of Fakhr al-Din, really held the views reported by Shams. Unfortunately I cannot answer this question with certainty. It is unlikely that Fakhr al-Din held these philosophically extreme views, even though his knowledge of philosophy was profound. According to Shihab, Fakhr al-Din originally denied that God is a free chooser, but he changed his view for the sake of rich gifts given by Khwarazmshah. "Fakhr-e Razi said that God is the Doer of what He desires for the sake of fat food, robes of honor, and golden sandals given by Khwarazmshah."(*Fakhr-e Razi jihat-e lut-e charb wa khal'at-e Khwarezmshah wa na'l-e zarrin Fa"al lima yurid goft*.). The first six points mentioned above are all infamous doctrines of the philosophers condemned as unbelief by Ghazali, and it is difficult to believe that any theologian in that period held these heretical

66 Movahhed, *Shams-e Tabrizi*, pp. 85-86

views, however philosophically- minded he may be. It seems to me that these are the views which the common people of that period imagined that the impious philosophers dared to hold. Even if the philosophical views of Shihab reported in the *Maqalat* were not really his, there is no reason to doubt that Shihab was a close friend of Shams and he lived an ascetic life. The philosophical, rationalistic theology represented by Fakhr al-Din may have appeared to Shams as harmful to religion as the heretical philosophy represented by Zakariya al-Razi. Shams mocked at this type of theology by attributing his friend Shihab the exaggerated and stereotyped views of the philosophers. On the other hand, Shams could not hide his admiration for his spiritual personality and his ascetical life style. That is why there is ambivalence in his accounts of Shihab.

V. Conclusion

In the thirteenth century Anatolia, there appeared many illiterate wandering dervishes with antinomian tendencies, who were called *qalandar*s or the *baba*s. Shams-e Tabrizi has been often regarded one of those dervishes. However, judging from his discourses in the *Maqamat*, he was a highly educated man, who often debated philosophical issues, and dropped the names of the ancient and Islamic philosophers, and maintained a close friendship with a philosophically oriented theologian, Shihab al-Din Nishaburi. In spite of his honest admiration of Shihab's vast learning and ascetic life, he was critical of his type of philosophical theology. He shared a popular prejudice current in his time against the philosophers. The philosophers are those who claimed superiority of the human reason over revelation, and denied the prophets. By attributing these caricatured philosophical views to his philosophically- minded friend, and then refuting them, Shams tried to criticize the rational theology represented by Fakhr al-Din, and show the limits of human reason and the superiority of mystical intuition over rational reasoning.

Being a Person of Paradise, Reflections on the Teachings of Shams of Tabriz

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Bismillahirrahmanirrahim

We begin in the name of God, the Infinitely Compassionate and Infinitely Merciful, and we ask His help. As it says in the beginning of the Maqalat, this talk was gathered from the words of the beloved Mevlana Shamsuddin Tabrizi, the Sultan of those who have attained. May God not deprive us of his abundant blessings.[1]

We are deeply grateful for the opportunity that we have had to spend time in the companionship with Shams during the journey of preparing the book Rumi's Sun, The Teachings of Shams of Tabriz, selections from his Maqalat. One of the gifts of that journey has been to feel Shams' constant encouragement of those to whom he speaks to become "people of paradise" now, here. So, in this moment, we wish to share with you some of that encouragement.

We are living in the midst of very challenging times. Shams and Mevlana also lived in the midst of very challenging times, yet what a possibility opened with the example of being they unveiled. They invite us into the garden of seeing God's beauty and abundance in the midst of everything, seeing the Unity, and encouraging souls to be people of Paradise now, here. In the Maqalat, the "Conversations" of Shams-i Tabriz, Shams tells us,

1 Rumi's Sun, The Teachings of Shams of Tabriz, Translated by Refik Algan and Camille Adams Helminski, Morning Light Press, 2008, p.1.

People say that there is no path, or they say that the path is very long. Yes, the way is long, but once one sets out to walk, with great exuberance and joy, the distance of the way disappears. Just as it was said, "Paradise is surrounded by things we dislike" *(hadith)*. All around the garden of Paradise are thorns, but when the fragrance of Paradise reaches our nose, bringing news of the beloved to the lover, then that place of thorns becomes very pleasant. The thorns that surround Hell always seem to be roses and basil, but the unpleasant odor of fire comes to us from them.

If I were to try to explain about the beauty of this path, it wouldn't be appropriate.[2]

In this world the opposites play out their dance of light and dark, of difficulty and ease, and in the midst of it, we have the work of being rightful caretakers, khalifas of the Divine, here, acting as servants *('abd Allah)* to establish the mizan, the balance and good measure in this world. Shams encourages us to open the heart to its true capacity:

The Loving Mind

The heart is greater, more expansive, more pleasant and more illumined than the heavens; why would one narrow it with useless words? How could it be appropriate to constrict a very pleasant universe into a prison for oneself? What is the purpose of turning a universe like a fruitful garden into a tight prison, wasting time with delusions and ugly imaginings and throwing oneself into a dark universe and sleeping in ignorance all the time, wrapped up in a cocoon like a silkworm? We are of the people who turn the prison into a fruitful garden. If our prison turns into a fruitful garden, imagine what our fruitful garden might become? Just watch, and see!

None of the gracious words of the Prophet have surprised me; only one hadith has bewildered me: "The world is the prison of the believer." I

2 Ibid, pp.79-80.

don't see the world as a prison at all. "Where is the prison?" I'm asking. But that blessed one said, "the prison of the believers," he didn't say, "the prison of the servants." The servants are a different community.

One doesn't have to fit one's own meaning into that narrow thought. Whatever comes from the Friend, quickly say, "It's just like that," and keep going.[3]

As Shams says, strive to do the good:

Strive to Do the Good

They tell a story about 'Ali *(may God be pleased with him)*. He had said, "We were in the Baqi cemetery and offering the funeral salaat. The Prophet came to us and said, 'There is no man or woman for whom God has not written whether he or she will go to Paradise or to Hell.'

"One of those who were there asked, 'I wonder, can we change this destiny?'

"He said, 'Endeavor—do good deeds. Each [human being] facilitates the work for which he or she is created; people created for Paradise make easier the deeds of the people of Paradise; and those who were created for Hell make easier the work of the people of Hell.'

"After this, the Prophet recited the following verses from Surah Layl [92:5-7]: And so, as for one who gives to others and is conscious of God, and believes in the truth of the ultimate good—for him shall we make easy the path towards ultimate ease.'"[4]

To clarify, Shams says:

People of Paradise and People of Hell

Let me tell you about the qualities of the people of Paradise. Let me also tell you the sign of the people of Hell. Since the day God created this universe like an arrow shot from a bow, every day, every moment, He

3 Ibid, pp.247-248.
4 Ibid, pp.123-124.

has been opening and closing doors. This takes place at such a limitless speed that one's mind stops.

Whomever you see who has a beautiful temperament and a beautiful face, if his/her words are straight forward, if he/she is open-hearted, and if he prays for good things for everyone, a joy of heart comes from the speech of such a person. He/she makes you forget the anxieties and tightness of this universe; your inside opens in such a way that even if he/she swears at you, you laugh. Maybe, when he speaks of unity . . . you weep, but [in that moment] you feel a hundred thousand joys and laughter within yourself. Such a person is a being of Paradise.

There is also a kind of person who drinks blood; there is a coldness on his face and in his words that only bring you anxiety. His words repell you, rather than being warming like the speech of the joyful human being. Well, such a person is a devil, a person of Hell.
Now, whoever has realized such a secret behaves accordingly. . . . [5]

In this endeavor, Shams encourages us to bring our helplessness, our incapacity, our need to our Sustainer, for "need is the foremost wing-feather of the way." . . .

The Palace of the Ancient One
If you pass beyond the body and reach the soul, then you will have reached "createdness." The Truth is the Ancient, Eternal Being. Where can the one who is created find the One who is Eternal? What connects the earthly creature and the Lord of lords?

In your opinion, that by means of which you move and attain liberation is the soul; then what use is it to put the soul in your hand, ready to give it away?

5 Ibid, pp.176-177.

Even if Your lovers bring You their own heads,
the gift of their life,
they will have only brought cumin seeds to Kerman.[6]

What is it worth to bring cumin to Kerman? What renown will it bring? What price will it fetch? There is a palace where He is without need,[7] so take your need there! Because the One without need loves need, and you, due to that need may suddenly leap out of these created affairs. Something from the Eternal One, is connected to you; it is love. The ambush of love comes and embraces you, just as it says in the Qur'an: They love God is the effect of God loves them [5:54]. Then you will see the Ancient Eternal One through the Ancient Eternal One because He perceives all vision [6:103].[8]

This is the entirety of the words that do not end and will not end until the day of resurrection.[9]

6 The region of Kerman is the source of all cumin.

7 Truly, God does not stand in need of anything in all the worlds [Surah al-Imran 3:97]. See also such verses as Surah al-Anam 6:12-14:
Say: "Unto whom belongs all that is in the heavens and on earth?" Say: "Unto God, who has willed upon Himself the law of grace and mercy." He will assuredly gather you all together on the Day of Resurrection, [the coming of] which is beyond all doubt: yet those who have squandered their own selves—it is they who refuse to believe [in Him], although His is all that dwells in the night and the day, and He alone is all-hearing, all-knowing.
Say: "Am I to take for my master anyone but God, the Originator of the heavens and the earth, when it is He who gives nourishment and Himself needs none?" Say: "I am bidden to be foremost among those who surrender themselves unto God, and not to be among those who ascribe divinity to any beside Him."

8 No vision can grasp Him/Her, but His/Her grasp is over all vision: He/She is subtle beyond comprehension, and All-Aware (Huwal Latiful Khabir) [Surah al-Anam, 6:103]. This verse from the Qur'an also brings to mind the hadith (saying of the Prophet Muhammad): God says, "When my faithful servant draws near to Me through his or her voluntary devotions, then I love him/her and I become the ear with which he hears, the eye with which he sees, the tongue with which he speaks, the hand with which he grasps, the foot with which he walks.

9 Rumi's Sun, op. cit., pp.1-2.

Shams reminds us of the hadith qudsi:
"La illaha illallah *(there is no god but God)* is My fortress. Whoever takes refuge in My fortress becomes secure."
The Fortress of La illaha il Allah
Shams says,
"Whoever goes into this fortress of oneness—He did not say, "whoever only says the name of the fortress." To say the name is easy; you may say, "I have entered the fortress," or "I went to Damascus." But if it were just a matter of the tongue, in an instant you could ascend from earth to the heavens or to the Empyrean and the Throne.

The Prophet Muhammad said, "The faithful one who says "La illaha illallah" with purity and from the heart, enters Paradise." Now you sit and say, "He is One." But who are you? You are more than six thousand! Become One! Otherwise, is His Oneness your concern? You are a hundred thousand particles and each particle of yours is being carried off by some desire; within each particle of yours, you are carrying an illusion. The one who demonstrates purity of intention, and sincerity of action goes to Paradise. There is no need for a promise such as, "If he or she has been able to do this, he or she enters Paradise." If he or she has been able to do this, he or she is completely Paradise itself.[10]

One of the ways in which Shams encourages us to be people of paradise is through being watchful of our speech. He says:

Sugar and Vinegar
If you are in the midst of praising someone, what business do you have with speaking ill of someone? Suppose your mouth is full of sugar—then why would you put vinegar into it? If your mouth is full of vinegar, it's no shame for you not to do the salaat—why would it

10 Ibid, pp.382-382.

be? Since that is the place of the purified, what business does bad-mouthing have there?[11]

If you are really occupied with remembering God, with praising God, and absorbed in that sweetness, how could you speak ill of someone else and destroy that sweetness with such vinegar?
He encourages us to be watchful for moments of conflict resolution to encourage friendship even among enemies. He tells a story of the peace that comes with friendship.

The Peace that Comes with Friendship
A man was thinking bad thoughts about someone. The other one also had the same thoughts about him. There was a third man in between who was a friend of both of them. He said, "Now these two enemies will meet one another; let's see what will happen."

From there he went to a place where they would encounter one another, and waited for his friends to pass. When his eyes met with those of the first friend, he prostrated in front of him. When the other friend saw this, he threw his knife on the ground and threw himself at the feet of that friend. "Alas!" he said, "This means that you are my friend's friend—how could I kill the friend of my friend?"[12]

We need to remember that words also can destroy. As Iman Ali said, "The tongue is a treasure. The tongue is also an endless disease."
Shams takes to task shaikhs, jurists, and imams who "say what they do not do." [Surah aṣ-ṣaff 61:3][13] Of them he says,

11 Ibid, p.292.
12 Ibid, p.293.
13 See [61:1-3]:
Whatever is in the heavens and on earth, let it declare the praises and glory of God:
for He is the Exalted in Might, the All-Wise.

Remember to Ask

"[They] study in the religious schools . . . for the sake of fame and obtaining teaching positions. They say that one must do beautiful deeds; they declare this in these gatherings to gain status.[14]

Why do you seek knowledge for the sake of a worldly morsel?! This rope is for the sake of climbing out of this well, not for the sake of falling from this well into another! Bind yourself to these questions: "Who am I and what is my essence? Why have I come here and where am I going? Where am I rooted? And what am I involved in right now and towards what must I turn my face?"[15]

He reminds us of the hadith:

The Best of Human Beings Is the One Who Most Benefits Others

"The best of human beings is the one who most benefits others." But how can one who doesn't know what good is do something good? How can those who don't know what a "year" is and who haven't understood what "life" is wish each other long lives? A single small silver coin given into the hand of a man of God is better than a thousand silver coins that come into the hand of a man who is fond of his nafs.[16]

He reminds us of the passage in the Qur'an:

Becoming Trustworthy

The angels and the spirit rise up to Him in a day whose measure is fifty thousand years [70:4],

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O you who have faith! Why do you say that which you do not do?
It is most displeasing in God's sight that you say that which you do not do.

14 See also Mathnawi II 2429-2435 (Jewels of Remembrance, Translated by Camille and Kabir Helminski):
Knowledge is conventional and borrowed when its owner is annoyed by people who aren't fascinated by it. Since it was learned as a bait for popularity, and not for enlightenment, the seeker of religious knowledge is no better than the seeker of worldly knowledge. He seeks to please the vulgar and noble, rather than to attain freedom from this world.

15 Rumi's Sun, op.cit., p.307-308.

16 Ibid, p.63.

[He says,]You don't understand the hidden allusions *(ramz)* of the Quran. If you die only with this outer meaning, then it will take fifty thousand years until you smell the fragrance of Paradise. If you keep imagining, "Where is the universe of the prophets, where is the universe of the saints *(awliya)*?" you'll get dizzy, lose your balance, and fall down. Just start walking.

[Remember:]"He who comes to me by an armspan . . ."[17]: but between armspan and armspan, between one knee and another knee there are differences. [It is said of Muhammad:] "Two strides and he arrived," but you don't have the stride of Muhammad. A pharaoh raised his head inside you; Moses came and drove him out. Again pharaoh came; Moses left. These are indications of the shifting of colors. How long is this going to go on? Hold onto Moses himself in such a way that another pharaoh is unable to come. This shifting fickleness of colors is not the Way.[18]

Be a Person of Heart

One should not be a person of bodily instincts, but a person of heart. Seek the heart, not instincts! Where is the place of the heart? The heart is hidden.

He is a companion of God, but out of jealousy, they call him "a man of heart." The moment the bright light of the Truth reflects upon the heart, the heart becomes joyful. Then in a moment, that light disappears, but many times it happens like this so that the heart might become a heart. It burns, and many times the heart gets broken, until it melts and only God remains.

[God] indicated this to the Prophet David. David asked God, "Where will I look for you?" [God answered], "My heavens and my earth cannot encompass me, only the heart of My faithful servant can encompass Me." He also said, "I am with those whose hearts have been broken on My

17 Hadith qudsi: "When someone comes toward Me by a span I come to him by a cubit; . . . when someone comes to Me walking, I come running to him."

18 Rumi's Sun, op.cit., p.65-66.

way." When you say, "a person of heart," say "those whose hearts have been broken," because brokenness of heart is necessary. When you reach the Truth, you will see the divine light of His Exaltedness from within the divine light of the Truth Itself, because "No one knows them but I."[19]

As Mevlana tells us, "Love is the astrolabe of the Divine Mysteries."[20] Often it is through difficulty that that love is deepened.
Shams reminds us of Layla and Majnun:

Layla and Majnun
Harun ar-Rashid *(the famous Abbasid Emperor)* said one day, "Bring Layla to me that I might see her just once. Majnun has fallen into total difficulty because of his love for her; from East to West, lovers have made the story of their love their mirror." After spending lots of money, and with many sly ruses they managed to bring Layla. They placed her into a secluded room in the palace of the Caliph Harun ar-Rashid. In the evening the Caliph came to the secluded room. Candles had been lit; he looked at her carefully for some time, and then for some time he sat with his head bowed. Finally, he said to himself, "Let me make her speak; perhaps the beauty of her face becomes more apparent when she speaks."
Harun turned his face to Layla and asked, "Are you Layla?"
"Yes, I am Layla. But you are not Majnun. The eye that is in Majnun's head is not in yours."

How can you see Layla
with an eye with which you look at others?
Unless you wash it clear with your tears!

Look at me with the eye of Majnun! One should look at the beloved with a loving eye because He loves them [5:54]. But the problem is that they

19 Rumi's Sun, op. cit., p.433. Hadith qudsi: My saints are under My dome—no one knows them but I.
20 Mathnawi I:110.

don't look at God with the eye of Love. They look at God with the eye of knowledge, or from the viewpoint of gnosis or philosophy, but to look with the eye of love is another work all together.[21]

Love Remembers

The human being remembers often the one whom he/she loves. Especially if that beloved is God! But who is able to remember Him as He deserves to be remembered?

We are remembering you all the time; we are filled with your love.[22]

Shams tells us:

Honey Preserves

I wish people knew that happiness is in the gathering of friends—that they might mingle with each other, and show their beautiful faces, so that love might appear among them. When one by one, desires come between them, their brightness vanishes.

If you keep something within honey, it remains fresh and sweet—the air cannot find a way into it to spoil it.[23]

When Bitter Words Become Sweet

To some people, [my] words seem bitter, but, if they endure that bitterness, a sweetness comes to them. One who smiles during the time of bitterness smiles because his eyes are seeing the sweetness that will come in the end. And so according to this point of view, patience means to witness the end result of an action and impatience means to be so short-sighted as to not be able to see the outcome.[24]

With a humorous story, he encourages us to patiently persevere:

21 Ibid., p.45-46.
22 Ibid, p.203.
23 Ibid, p.392.
24 Ibid, p.49.

Patience and Practice

[There was] a rope dancer [who] would walk on the rope with eyes blindfolded, with wooden clogs on his feet, a water jug on his head and holding four things in his hands. He would walk forward on the rope making creaking sounds with his feet, and return again, then suddenly he would throw himself down, hold the rope with his feet and under his armpits, then hang himself by a single finger, and then jump back onto the rope again.

Meanwhile, his heavy friend kept falling. All the time he was on the rope, his friend would keep shouting at him, "I've brought you here in the name of . . . such and such a teacher," and he would begin to weep. Then quickly people would gather up the sticks and blankets and offer loads of advice.

They practice tightrope walking at the seaside, so that if they fall off the rope they fall into the water. In this way, after long practice, they become master tightrope walkers. And after that, they practice on land. Gradually they raise their rope and learn about the best ways to stand and walk on it. Just as patience is needed for the crescent moon to become full, for the rain on the rocks to turn them into rubies, and for the drops that rain onto the sea to become pearls, these, too, would slowly become expert tightrope walkers through patience and practice.
With time, from unripe grapes you can make halvah.[25]

Look Deeper

From time to time, ask us, "How are you?"
I am your servant.
If they serve the servants of God with their possessions, then an affection wakes up. Their work opens by means of that affection.

A single coin given by a true friend is more valuable than a hundred thousand given by someone else. Whoever accepts this help of a friend, becomes bound to him; that which is given by the friend opens a closed door.

25 Rumi's Sun, op.cit., p.243.

Never be satisfied with the beautiful outer appearance and words and deeds of a shaikh! Because something is hidden behind them; ask for that.[26]

He says:

Turning Grace

Day and night I am occupied with praying for you, because there are accidents on the way. One kind of accident is an accident that may occur in the future; the other is the accident that is already occurring. An accident that is already happening can't be avoided through prayers, but through prayer you can turn around one that may still be distant.

Some say, "Our God is kind, our God is good, but not for others."

With such a strong partiality, they find a god and make the mistake of thinking that what they imagine to be "God" is God. God grants abundant grace to his servants [42:23]. But it says "servants"—where are those servants?[27]

In the process of learning how to be true servants, Shams encourages us to keep good companionship, to open to the presence of the Prophets, to "zhikr" the Prophets:

He says,

The Gem of Love

Everyone speaks about his own Pir.[28] In a dream, the blessed Prophet gave a cloak *(khirka)* to me. But this is not one of those cloaks that would become old after only two days and fall to pieces, to be thrown into the furnace or to be used for dishcloths. Rather it is a cloak of companionship and conversation. Not a companionship with any limits, but a companionship

26 Ibid, pp.44-45.

27 Ibid, p.295.

28 I.e., each person speaks about his own teacher. Shams speaks about Muhammad as his beloved Pir (the head of a spiritual lineage).

that has no yesterday, today, or tomorrow. What does love have to do with "yesterday" and with "today" and with "tomorrow"?[29]

He says:

Choosing a Far-Sighted Companion

There is no doubt that you take on the nature of the one with whom you are closely in contact, the one with whom you sit.

If you spend time looking at straw, dryness constricts you; if you look at greenery and roses, freshness opens within you. Your companion pulls you to his own universe.

This is why reading the Qur'an purifies the heart. You remember the prophets' words and their states. Their forms unite with your spirit; they become your comrades and sit with you. By means of that great, immortal, and infinite jewel I gained such a warm, high knowledge that I merged with it and became filled with its fire.[30]

As Shams tells us, "the spirits of the great attained ones are ready. They recognize the living ones and help them."[31]

He says,

May Revelation Dawn within You

Even if the whole world would hang me by my beard, still if something needs to be said, I will say it. But without a doubt, even after a thousand years, these words will be heard by those whom I want to hear.

A few people became the Prophet's scribes for the revelation—those who wrote down the divine commands—and a few people became the place where the revelation descends, that is, the place of its effect. Work hard

29 Rumi's Sun, op. cit., p.70
30 Ibid, p.49.
31 Ibid, p. 223.

so that you may be both! In other words, be both the object of the revelation and the scribe of the revelation that comes to the heart.[32]

Stop, O My Camel, with Joy
All words in the whole world belong to seekers, to those who search. And what is the sign of the one they are seeking? I am listening; you are listening.

When weighing "The Truth Sought" with "God" one has to know the right moment to be able to reach that universe. In the end, where are you going? My graceful friend! What more can one say after this discussion? "May God be with you," I say. But this is not a wish for separation—it is a prayer that the favor and help of God, and the friendship of the Master and the Truth who knows the secrets, might protect you.

Stop, O my camel! Joy has come to its last degree; the work is finished; the way has come to an end. The earth has turned into a beautiful paradise. The time of celebration has come again, and things have been set right.[33]
Shams tells us that Mevlana would say to him,

Bright Silence
"If you are silent, your speech becomes brighter, because both the light of silence and the value of speech are hidden within silence."[34]

so for a few moments I would like to invite us into silence with Shams, into the heart . . .
and to seal this offering with words of the Qur'an:

[a few moments of silence]

32 Ibid, p. 314. See also Mathnawi I:3228-3297.
33 Rumi's Sun, op.cit., p.221.
34 Ibid, p.140

And in the words of Surah al-Asr, first in English and then in Arabic, inshallah:
Surah al- 'A§r, Consider Time [103:1-5]
In the Name of God, the Infinitely Compassionate and Infinitely Merciful
Consider time . . . .
Truly, human beings are in loss
except those who have faith and do the deeds of wholeness and reconciliation
and encourage each other in holding to Truth,
and encourage each other in patient perseverance.

BismillŒhir RaúmŒnir Raúeem
Wal 'a§r
Innal insaana lafi khusr
Illal ladzeena aamanuu
Wa 'amiluu§ §aalihaati
Wa tawa§aw bil haqqi
Wa tawaa§aw bi§ §abr

Sadaqa lal ul >a½eem
May it be love. *Ashq olsun*.

Mawlana in the "Maqalat-e Shams-i Tabrizi"

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Recently, Shams Tabrizi's teachings has begun to draw more attention from scientific and cultural circles. The fact that he was previously introduced as having a mysterious and mystical personality should be the reason for this attention. Today, the increase in the studies about Shams Tabrizi and the popularity of his ideas has been meaningful from many aspects. One of these is the possibility to get acquainted with the character and ideas of Mawlana via Shams Tabrizi. "Maqalat-e Shams-e Tabrizi", a collection of discourses and conversations of Shams Tabrizi is an important source to learn more about Mawlana. This work includes the discourses he made in Konya between 1244 and 1247 *(642 and 645)*. This text is the product of a companionship of 22 months that took place in three years. A person noted down these discourses and conversations, and later compiled them. It is stated that one of the current manuscript of this work was written while Shams Tabrizi was alive and the other was written during the time of Sultan Walad, possibly written by this latter.[2] Thus, this work was one of the first sources that was known and studied by early Mawlawis. This is why the information in this work is important and it is also interesting in relation with the personality of Mawlana.

Here, "Maqalat-e Shams-e Tabrizi" will be studied primarily from two perspectives. First, the expressions about Mawlana will be considered;

1 Kırıkkale University, Faculty of Science and Literature, Head of Eastern Languages and Literatures Department

2 Abdülbâki Gölpınarlı, Mevlânâ Celâleddîn, İstanbul, 1985 (4th edition), s. 29; Makâlât-ı Şems-i Tebrîzî, revised by Muhammed Alî-i Muvahhid, Tehran, 1377hş, (2nd edition), s. 42-43.

second, the stories and ideas that are seen also in the works of Mawlana will be pointed out within possibility. Shams Tabrizi frequently mentions Mawlana in his discourses. Some parts of these are discourses that do not hold extra information about Mawlana. Here, without dealing with these latter, Shams Tabrizi's expressions that praise Mawlana and statements that reveal his character features will be studied.

Mawlana is a wali according to the statements of Shams Tabrizi. He expresses this with his intimacy to Mawlana with the following words: *They call me wali. I said, 'So be it. What kind of pride can I get from this?' If I take pride in this, it may seem very inappropriate. However, Mawlana is a wali according to what is written in Qur'an and hadith. I am the wali of a wali, friend of friend; thus, I am stauncher. (Maqalat, II, 32).*[3]

Before meeting Mawlana, Shams Tabrizi supplicated for years to meet real walis. It is understood that the wali he was praying for was Mawlana: *I begged Allah: O Lord! Introduce me to your walis; let me be a friend of theirs! I said. In my dream, they said, 'We will introduce you to a wali and you will become friends.' I asked, 'Where is that wali?' the following night, they told me that this wali lives in the land of the Romans (Anatolia). In another dream that I saw later on, they said, 'The time has not yet come. Everything has a proper time.' (Maqalat, I, 274).*

Again, according to his words, Mawlana is a man of God *(Maqalat, I, 273*). The following sentence emphasizes his suporiority in this respect: *I said: "Even the soldiers of Allah could not see Mawlana, how could you? (Maqalat, I, 270)*

According to Shams, Mawlana has no match in science; he is superior in all sciences:

3 For citations, see: Şems-i Tebrîzî, Maqalat "Makalât", I-II, Translated by M. Nuri Gençosman, İstanbul, 1974.

As for Mawlana, he has no match in any place of the world at this time. He can strongly talk and debate on basic knowledge, religious knowledge, grammar, syntax and logical sciences with the greatest experts. He is superior, more pleasant and more beautiful than they are. (Maqalat, I, 192)
In the following sentence, he expresses his same opinion in a sensitive way:
I was talking about various sciences on the road; I said, 'The road is not like home'. I was talking about important scientific subjects like a competent scholar. We were superior to many written works. However, Mawlana is superior to us. That is because; he has whatever exists. If you do not devote yourself to him, he will not be yours. (Maqalat, I, 341).
Even if I study for a hundred years in these subjects that must be known for the mind, I cannot gain one tenth of the mastery he possesses. He thinks and believes that he does not know much. While listening before me, how can I say, he assumes a shy attitude like a two-year-old boy sitting before his father or like a newly-converted Muslim who did not heard anything about Islam. (Maqalat, I, 192).

According to Shams Tabrizi, the title of sheikh suits Mawlana:
I have not seen a sheikh since I left my hometown. If Mawlana accepts being a sheikh, that title suits him. However, he does not give a cloak. If someone insists saying, "Give us a cloak" and "Have our beards cut", he gives. In view of this, giving cloak is one thing, but Mawlana's saying, "Come and be my follower" is another thing. (Maqalat, I, 271).

In the following words, Shams Tabrizi states the happiness of seeing Mawlana whom he mentions with all these qualities:
I see Mawlana too. When you see Mawlana, you get in such a state that you say, "How happy is he who sees me!" I said those words maybe for a hundred times, too. I do not have the strength to see Mawlana. Mawlana says the same thing for me. However, to me, friendship is to kill your desire after seeing Mawlana. Until they say we could not find him, he is dead. (Maqalat, I, 155-156).

In the following statements, he tries to express the extent of this happiness by commemorating the Holy Prophet:
I swear that seeing your face brings happiness to us. Those who wish to see the Holy Prophet (pbuh) can easily go and see Mawlana. Let them kneel before him like grass flapping in the wind. Those who wish to act against this can live at their will.

How happy is he who found Mawlana! Who am I? I found him once, I am happy, too. If you have doubt in your faith, he clears up your doubts in the fastest way. We want this due to our doubt that you like him at one time; and coldness may come to you at another time. This is not a business account. It is not a friendship account either. This road is a shortcut that leads that direction. What is the point in saying to Mawlana, 'May your day be filled with benevolence and your night with happiness!'? (Maqalat, I, 249-250).

His companionship with Mawlana motivated him to say the following prayers:
Let me say, "May Mighty Allah, give Mawlana a long life!" and you say, "Amen!" May Allah keep him by our side and keep us by his side. May Allah give us all a long life! Amen! (Maqalat, I, 187).
May Allah give Mawlana a long life. May He give him such a long life that he will have a long and happy life in the meaning of forever and ever. (Maqalat, I, 298).

In the eyes of Shams Tabrizi, Mawlana is a modest person:
What I say is that Mawlana is like a sea in science and virtue. However, the real modesty and generosity is to lend an ear to the words of poor souls. I also know that, and everybody knows that he is a famous person known for his proper way of talking and superior knowledge. (Maqalat, II, 14).

Shams Tabrizi refers to the source of Mawlana's this way of behavior in one of his discourses as follows:
The Holy Prophet (pbuh) said, "Let me give you an art of magic which is halal for you so that you can make free people your slaves without paying any money." His companions said, "O the Messenger of Allah, tell us." He said, "It is good behavior and sweet talk" (Maqalat, I, 321).

Modesty is a trait that Mawlana inherited from sheikhs. According to the account of Shams Tabrizi:
Yes, I do not exactly remember which day it was; I was saying something. Mawlana should have been angry with me due to those words. That is because; the proper act that suited the friendship between us was to say nothing. Mawlana would show modesty and say no. Mawlana would response saying, 'I do what is necassarily or must be done.' That modesty is a tradition inherited from sheiks. This is something that they would do; this is a virtue that suits them. It will prevail forever and ever with Allah. (Maqalat, I, 252).

While Shams Tabrizi tells about efforts shown by Sultan Walad to bring him back to Konya from Damascus, he mentions Mawlana:
I understood from these words of the young man that Mawlana taught him those excuses. Mawlana taught him those words and that modesty. Those words, that elegance and those graceful responses must be learned from Mawlana because he showed me an extraordinary interest on this issue. (Maqalat, I, 201).

One of the basic characteristics of Mawlana is that he has a clear, comprehensible and convincing manner of narration. In the words of Shams, this aspect of Mawlana is also mentioned:
I swear in the name of Holy Allah that Mawlana can convey my words to people better than I do if he wants to do so. He beautifies my words

with better wits and meanings. However, he will not have conveyed my words in the true meaning. (Maqalat, I, 308).
Mawlana does not speak implicitly when it comes to Divine. This is because I dived very deep with him, I told him everything openly. How does this work? When Mawlana starts talking, they accept, apologize, bow their heads in a dervish manner and they leave. (Maqalat, I, 196).

The young and the old fall in love with the sweetness of Mawlana's words. Shams accounts as follows:
They like Mawlana also when he does not speak enthusiastically. However, they say he does not have (in such times) the joy for fluency. Nevertheless, once he starts talking more ardently, his real value is appreciated. Both the young and the old fall in love with the sweetness of his words. They like him. (Maqalat, I, 182).

The following statements include the same assessment:
However, Mawlana's striking words that require interpretation suit every subject. (Maqalat, I, 290).
Mawlana is quick-witted by nature. He outtalks his addressee. (Maqalat, I, 180)

Mawlana, who met Shams Tabrizi that is probably in his sixties in Konya while he was 37, set forth his affection towards him in all his works. Thus, this issue does not require a further explanation. Every quotation listed here constitutes a proof for the interest and affection of Shams towards Mawlana. The following quotations clearly point out this closeness:
Mawlana kissed me on the forehead. I am me, but now I have become you. Don't you see that way? Consider this unity a concord. Let's go. (Maqalat, I, 256).
When someone claims that he really loves another person, proof is requested from him. That proof is to give away possessions, to make charity. Just as Mawlana claimed that he loved me, showed his beneficence

for a thousand times when I came and protected me. I regard all this as the blessing of Allah. (Maqalat, I, 262).

For Shams, being with Mawlana is a holy blessing, a pleasant condition, too: *If Mawlana's wish is such, how fortunate I am that when I turned away from that wish, Allah turned me towards that direction again. (Maqalat, I, 263).*
It is more pleasant for me to stay with you. If I go to Tabriz, they give me commodities, property, position and power to rule. However, staying with you gives me more pleasure than having those. If those who promise me property and position do not listen to my words and cannot understand me, how can I like this? (Maqalat, I, 264)

The following words of Shams Tabrizi show both his affection towards Mawlana and his distant attitude towards people and his latest adventure: *I love many elderly people from the inside. I have affection towards them, but I do not express this affection. I explained this once or twice: I gained an experience from life struggle. There is an affection that never fades, but nobody knows and appreciates the value of this friendship. However, the affection that I explained to Mawlana increased, not decreased. I cannot say the right thing. They threw me out when I started telling what was right. If I had showed an absolute rightousness, they would have expelled me from all cities at a stroke and showed me the door. (Maqalat, I, 84).*

In "Maqalat-e Shams-e Tabrizi", Mawlana's name is repeatedly mentioned with various occasions apart from the examples above.[4] In this work, there are many statements and stories that we can be shown as witnesses for the agreement in ideas and preferences between Shams and Mawlana. Only several of these from the first pages are as follows: Arrow-treasure story *(Discourses "Maqalât", I, page 41; Masnavi, Notebook: VI, page: 132*

4 As an example, in the first pages: Şems-i Tebrîzî, Maqalat "Makalât), I, 34, 36, 39, 44, 46, 47, 54, 65, 80, 81, 84, 90, 95, 98, 99….

and continued)[5]; There is the one who makes you whirl *(Discourses, I, 46, II, 152; Masnavi, I, 83, 167 expression in the title, II, 367, VI, 261-263)*; Ibrahim Ethem *(Discourses, I, 49-50; Masnavi, IV, 306, 312 and continued)*; Mahmut, Ayaz and the pearl, *(Discourses, I, 52-53, 58; Masnavi, V, 230 and continued)*; Caliph and Leyla *(Discourses, I, 70; Mesnevî, I, 61)*; Camel and mule *(Discourses, I, 74; 130; Masnavi, III, 106-107)*.

It will be more meaningful to convey the last example, which we will give here, from Maqalat and Masnavi:
A man said to a barber, "Pick the white hairs from my moustache." Barber saw that there were more white hairs than black hairs in the moustache of the man. He cut the man's beard with scissors and laid the hairs in man's hand. Then, he said, "Pick the white hairs yourself! Because, I have work to do."

*Catch the essence! What are the things that you choose for clothing, food and protection from the enemy? How can you say, "They despise me. That man seems distant to me"? Don't think of the branch or the knob; weep for the essence and the root. Feel sadness by thinking of the essence! Whimper and wail so that you can see that branch and knob sprout and bloom at your feet. (*Maqalat, I, 141–142).

Mawlana *writes* the same view in the lines below:
A man whose hair was half-gray came to a barber.
He said, "O gallant man! Pluck out the white hair from my beard for I have selected a young bride"
The barber cut off his beard and laid it before him saying, "Part them yourself, I have work to do".
This was the question and that was the answer; these people do not care much about religion..

5 Mevlânâ, Mesnevî, I-III, Trans. Adnan Karaismailoğlu, Ankara, 2007 (Akçağ Yay.)

Mawlana explains the subject with a further example:
One man hit Zaid and Zaid attacked him in return.
The striker said, "Let me first ask you a question, give me the answer and then decide if you will hit me.
I hit your head and you heard the sound of the slap. Now, I ask you a question with good intentions.,
Did this sound come from my hand or from your head, O the pride of the King?"
Zaid replied, "I have too much pain to ponder upon this problem.
You, are free from traubles so you think this out and find an answer; such thoughts do not occur to a man in pain. Behave yourself! (Masnavi, III, 86-87)"

Thus, both scholars used the same examples and opinions in explaining what it is like to have troubles and advice to seek the essence. In his discourses, Shams also used quotations from Mawlana with forewords like "Mawlana said" and "Mawlana told".[6]

Mawlana's father Baha'uddin Walad, his mentor Muhaqqiq al-Tirmidhi, Shams Tabrizi as seen from the examples above, and Sultan Walad in addition to those, are in a great closeness and harmony with each other in their expressions and opinions put forward in their works. Their harmony and closeness span through a period of 150 years. It is impossible to think that these two would have personalities far from this common attitude and tradition. However, this fact should not keep us away from studying them separately or even trying to find their differences.

6 As an example, see: Şems-i Tebrîzî, Maqalat "Makalât), I, 66, 157, 177, 187, 220, 222, 229, 245, 286, 290, 315…

"Shams-i Tabrizi and the Audacity of Bayazid Bistami"

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One of the most memorable encounters in the history of Sufism is surely the first meeting of Shams-i Tabrizi and Maulana Jalal al-Din Rumi. Although there are numerous versions of the story of this encounter, probably the most important account is the one that Shams himself recorded in his discourses (*Maqalat*), where he says that he spoke as follows to Rumi:

The first thing I spoke about with him was this: "How is it that Bayazid did not need to follow [the example of the Prophet], and did not say "Glory be to Thee" or "We worship Thee?"

And Rumi completely understood the full implications of the problem and where it came from and where it was leading to. It made him inebriated on account of his purity of spirit, for his spirit was pure and cleansed and it shone within him. I realized the sweetness of this question from his inebriation, though I had been previously unaware of its sweetness.[1]

Franklin Lewis, who has analyzed this message at length, has provided a persuasive interpretation of the way that "both Shams and Rumi followed the Prophet, unlike Bayazid Bistami ... Shams returns again and again to this question of following the Prophet, and the case of Bayazid

1 *Maqalat,* p. 685 (2:87), in Franklin D. Lewis, *Rumi: Past and Present, East and West* (Oxford: OneWorld 2000), p. 155. All references are to *Maqalat-i Shams-i Tabrizi*, ed. Muhammad `Ali Movahhed (Tehran: Khwarizmi, 1369/1990), citing the volume and page number at the top of each page.

apparently provided the touchstone by which Shams could gauge the inner orientation of others and test whether a fancy for mystical speculation or indulgence in antinomian behavior outweighed a person's love and respect for the spiritual attainment of the Prophet."[2] Lewis is certainly correct in pointing to the central importance of the concept of "following the Prophet" *(mutaba`at*) in the mystical thought of Shams-i Tabrizi; Omid Safi has discussed the likelihood that Shams even criticized Muhyi al-Din ibn `Arabi for insufficiently demonstrating this quality.[3] Yet I must confess that it has always seemed to me that there was something more to say about this episode. Perhaps it is the occurrence of the word inebriation or drunkenness (*sukr*), which Shams uses twice to describe the reaction of Rumi to the example of Bayazid.[4] The appearance of this kind of intoxication suggests that there is some excess or overplus of meaning that does not quite fit into the conventional notion of devotion to the example of the Prophet. Despite the fact that Shams criticizes Bayazid on a number of occasions, one retains a lingering suspicion that there was something about the boldness of Bayazid's ecstatic claims, and the audacity of his statements, that called forth a response of equal audacity from Shams-i Tabrizi himself.

Lewis is quite aware that most Sufis would have been able to explain the sayings of Bayazid as ecstatic sayings or *shathiyyat*, which should not necessarily be taken at face value or condemned as blasphemous insults against God or the Prophet. He adds that other Sufi scholars were critical of the ecstatic expressions of Bayazid and Hallaj, which they explained away as the products of intoxication that could be safely disregarded. Yet, as previously mentioned, it is striking that Shams described Rumi's

2 Ibid., p. 156.

3 Omid Safi, "Did the Two Oceans Meet? Historical Connections and Disconnections between Ibn 'Arabi and Rumi," *Journal of Muhyiddin Ibn 'Arabi Society* XXVI (1999), pp. 55-88.

4 As Movohhed notes, Rumi does not preserve Shams' critique of Bayazid, as we see in *Masnavi*, book 4 (*Maqalat*, 1:500).

reaction to this question as also being a kind of intoxication. Does that mean Rumi's reaction was also invalid? Or was he responding to some deeper meaning in Bayazid's expressions? These questions require further exploration.

It is well known that outrageous expressions like Bayazid's "Glory be to Me" or Hallaj's even more startling phrase, "I am the Truth (*ana al-haqq*)," have often been classified as *shathiyyat* or ecstatic sayings.[5] It is important to point out that these sayings are not necessarily to be dismissed as the ravings of lunatics, though there are undoubtedly some who hold that opinion. But to the contrary, there is abundant evidence to indicate that these ecstatic sayings have often been considered to be deep and genuine mystical insights, which unfortunately cannot be understood by the ordinary person. It is noteworthy that an authority of the stature of Junayd composed a commentary on the ecstatic expressions of Bayazid, which fortunately was preserved by the early Sufi scholar Abu Nasr al-Sarraj in his *Book of Glimmerings on Sufism (Kitab al-luma` fil-tasawwuf*). Notice the title that Sarraj gave to this section: "The Commentary on Ecstatic Expressions, and Words that are Externally Found Repulsive, Though they are Internally Correct and Well-founded." While it is true that Sarraj had to debate with the theologian Ibn Salim, who objected to Bayazid's sayings, Sarraj argued that his opponent had understood the words of Bayazid in an overly literal manner; but these ecstatic expressions require that one know the inner knowledge and experience that gave depth and substance to these otherwise strange expressions. Indeed, Sarraj refers to Junayd's commentary as a *tafsir*, a word normally reserved for commentaries on the Qur'an.[6]

5 For a survey of the problem of *shathiyyat*, see Carl W. Ernst, *Words of Ecstasy in Sufism* (Albany: SUNY Press, 1984).

6 Movvahed (*Maqalat*, 1:499), in citing Ibn Salim's condemnation of Bayazid as an infidel (*kafir*), does not fully indicate Sarraj's defense of the sayings of Bayazid.

Other interpreters, like Abu Hamid al-Ghazali, basically accepted the validity of the insights expressed in ecstatic sayings, though al-Ghazali was seriously concerned about the possibility of misinterpretation by the less informed listener. Ghazali distinguishes two kinds of *shath*. The first kind consists of broad, extravagant claims *(made)* in passionate love of God Most High, in the union that is independent of outward actions, so that some go to the extent of claiming unification, rending of the veil, contemplative vision *(of God)*, and oral conversation *(with God)*. Then they say, "We were told such-and-such, and we said such-and-such." In this they resemble al-Husayn ibn Mansur al-Hallaj, who was crucified for uttering words of this kind, and they quote his saying, "I am the Truth."

Al-Ghazali goes on to say that this kind of talk is very dangerous to the common people, because they lose their chance for salvation, since they think that a purified soul that has attained spiritual states can dispense with religious duties. The consequences of such an antinomian interpretation are so severe that al-Ghazali concludes that "the killing of him who utters something of this kind is better in the religion of God than the resurrection of ten others." The second kind of *shath* is that which is unintelligible to the listener, regardless of whether it is merely confused babbling or something which the speaker comprehends but cannot articulate properly. Since this is bound to be interpreted arbitrarily, it is not permissible to express such things publicly. In this exposition, Ghazali's main concern is to prevent ordinary people from being misled by difficult or strange sayings, even though he implicitly regards the genuine kind of *shathiyyat* as valid for those who can understand. In the most mystical sayings, however, he sees a real danger of antinomianism.[7] Other Sufi writers, such as Ruzbihan al-Baqli, have given much more extensive positive interpretations of *shathiyyat*, as we can see from the latter's important commentary on ecstatic sayings, which

7 Abu Hamid al-Ghazali, *Ihya' `Ulum al-Din* (Cairo, n.d.), 1:60-62.

is available in Arabic and Persian.[8] And it is well to remember that Farid al-Din `Attar, among others, has also given a spirited defense of the sayings of Bayazid.[9]

Now it is true that there are numerous passages in the discourses of Shams-i Tabrizi where he criticizes Bayazid's saying, "Glory be to me," for various reasons. As indicated in the first example given above, one reason was that Bayazid appeared to be claiming a station beyond that of the Prophet Muhammad, which would be a form of blasphemy; even if this is a form of intoxication, Shams remarks that it is incompatible with the truth following of the Prophet.[10] But this is not the only reason that Shams gives for criticizing Bayazid. Shams on other occasions observed that Bayazid did not have the capacity to keep secrets. This is the well-known criticism of having a "shallow cup" (*tang-zarfi*), which certain Sufis had used to indicate the limited spiritual capacity of their predecessors or contemporary rivals. Thus Shams remarks as follows:

These saints and perfect ones, to whom the world pays respect, also have a veil. And that is that sometimes they relate their secrets with God, in order not to be destroyed. At other times they do not have this veil. I tell secrets, but I do not make a speech. It is a wonder of these saints, when speech appears. Bayazid does not belong to the tribe of these saints. They are the Prophets and messengers. Perhaps if they became intoxicated from the speech, they would be unable to drink. Not even 100,000 barrels of wine can do what the speech of the Lord of the worlds can do.[11]

8 Carl W. Ernst, *Ruzbihan Baqli: Mystical Experience and the Rhetoric of Sainthood in Persian Sufism* (Richmond: Curzon Press, 1996), Appendix B, "Ruzbihan's Two Commentaries on the 'Ascension' of Abu Yazid al-Bistami."

9 Movahhed, 1:483.

10 *Maqalat*, 2:92.

11 *Maqalat*, 1:94.

So "revealing the secret" is also a charge that could be laid against Bayazid, precisely because it was unlike the behavior of the Prophet.[12]

Shams does not stop here, however. On a number of occasions he goes out of his way to say negative things about the spiritual status of Bayazid. Shams even uses the story of Bayazid's prediction of the future appearance of the great Sufi Abu al-Hasan Kharaqani to point out his imperfections:

Finally, they do not hold Bayazid to be one of the perfect saints. One sincere dervish went to his tomb [i.e., Bayazid], placed his finger on his mouth [in astonishment], and said, "Ah! Between this dervish and God a veil has remained." This Bayazid passed by the village of Kharaqan, and he said: "After 150 years, a man will come out of this village who will be five degrees beyond me." And so it was, at that very time Abu al-Hasan Kharaqani became a disciple and put on a dervish cloak by his tomb.[13] The point is not only that a sensitive visitor to Bayazid's tomb could still detect the presence of his spiritual veil, but also that Bayazid would be surpassed by Kharaqani. More substantially, Shams responds to a well-known story, according to which Bayazid refused to eat melons, because he has seen no evidence about how the Prophet ate melons; this was often taken to be a sign of Bayazid's deep devotion to the Prophet. Shams, however, poured scorn upon this story:

They say that Bayazid did not eat melons. He claimed, "I have never found out in what manner the Prophet, peace be upon him, ate melon." But following [of the Prophet] is both superficial and meaningful. You have observed the superficial aspect of following, but how is it that you failed to observe the truth and meaning of following?

As the Chosen One [Muhammad], God's blessings upon him, says: "Glory to Thee, we have not worshiped Thee as it befits Thee." As he [Bayazid]

12 See also *Maqalat*, 2:130.
13 *Maqalat*, 1:117; also 2:228.

says, "Glory to me, how great is my station." If someone supposed his station to be greater than the station of the Chosen One, he is a real idiot and ignoramus.[14]

So it would seem that there is good reason to think that Shams was focused upon the problem of Bayazid failing to follow the Prophet adequately.

Nevertheless, there is a whole other class of remarks by Shams-i Tabrizi concerning Bayazid, which is harder to explain. Many of these statements have a bold and audacious character that clearly falls into the category of acts of boasting and one-upmanship, which are indeed important characteristics of ecstatic sayings or *shathiyyat*. These audacious and aggressive sayings are not without precedent in Near Eastern culture. We can find the rhetorical basis for this audacity in the ancient boasting-contest (*mufakhara*) of the pre-Islamic Arabs. In fact, the early Sufi author Abu al-Najib al-Suhrawardi *(d. 563/1168)* corroborates this connection in his widely used manual of conduct for Sufi novices, *Adab al-Muridin*. In the lengthy section on the dispensations (*rukhas*) or permissible deviations from the rules, Suhrawardi says the following:

Among the *(dispensations)* are boasting and publicizing one's claim *(to spiritual states)*. In this matter, their standard is that one should intend to publicize the bounties of God, who is exalted above it. "Indeed speak of the bounty of your Lord" *(Qur. 93.11)*. That is (*permissible*) in the raptures of a spiritual state or in a boasting-contest (*mufakhara*) with an adversary.[15]

This is precisely the same sort of phenomenon that we see in the *shathiyat* contests of the saints, when one outrageous statement is outdone by

14 *Maqalat*, 1:741, trans. Lewis, p. 158.

15 `Abd al-Qahir ibn `Abd Allah al-Suhrawardi, *Adab al-Muridin*, ed. Menahem Milson, typescript, Widener Library, Harvard University, p. 88, no. 193. Cf. Abu al-Najib al-Suhrawardi, *A Sufi Rule for Novices: Kitab Adab al-Muridin*, trans. Menahem Milson (Cambridge, 1975), p. 81, no. 205.

the next. Ruzbihan concludes, "This action is from the jealousy of gnosis, and jealousy is an attribute of God. . . . This wrangling (*munaqara*) of the prophets and saints is exemplary (*sunna*)."[16]

Shams-i Tabrizi was in fact familiar with this type of boasting contest, as he indicates in the following account:

Two mystics were having a boasting contest (*mufakhara*) and a debate with each other, about secrets of mystical knowledge and the stations of the mystics. One said, "A person who comes along sitting on a donkey, to me that one is God." The other one said, "To me, the donkey is God." In short, they tried to outdo each other by force. With Bayazid and others, in their words it is clear that it is not like this. But to spend time on their sayings is a veil, for this reason, that it is something else. Someone said, "What is that something else?" I said, "For example, you heard these words of mine, they became cold in your heart. That veil became something like this. They are near to incarnationism; the words of the spirituals are, 'we dwelled in a single body.' How will you comprehend that you are full of desire?"[17]

Although the example that Shams gives of dervishes in a boasting contest is a ridiculous one, it nevertheless provides him with an opportunity to imply that there are others, like Bayazid, who are different from the foolish pair depicted here. One may conclude from this that Shams considered the sayings of Bayazid to be serious and important consequences of a spiritual state, but at the same time, he was concerned about how words can be misinterpreted and become a veil. His concluding remarks in this passage quote an excerpt from a famous poem by Hallaj, arguing that it could be the source of an antinomian misinterpretation by those who consider themselves to be "spirituals."

16 *Words of Ecstasy*, p. 38.
17 *Maqalat*, 1:103.

But there is something else hidden in the criticism of Bayazid by Shams. The fact is that Bayazid held a singular position as the preeminent early Sufi known for *shathiyyat*. From an early date, Sufis who were contemporary with Bayazid engaged in boasting contests with him in the form of their own ecstatic expressions. Wasiti said, "They all died in delusion, up to Bayazid, and he also died in delusion." Likewise Shibli said, "If Abu Yazid were here, he could become Muslim with the aid of our children."[18] At a later date, Muhyi al-Din ibn `Arabi also engaged in extensive interpretation of the sayings of Bayazid, including both praise of Bayazid and a subtle kind of one-upmanship to indicate his own superiority; Ibn `Arabi considered the sayings of Bayazid as boasting (*fakhr*), but he maintained that his own statements were not boasting but commanded by God -- so he made the boast that he made no boast. Subsequently, Sufi thinkers such as Ahmad Sirhindi engaged in the same kind of "rhetoric of transcendental hyperbole" to claim a spiritual state that went beyond both Bayazid and Ibn `Arabi.[19] So from this point of view, dramatic criticism of Bayazid in the form of *shath* is perfectly compatible with the recognition of his spiritual eminence -- indeed, such spiritual critique in the form of a boasting contest could only be justified in relation to a spiritual master of very high degree.[20]

Shams-i Tabrizi in some of his remarks actually insists that Bayazid must be recognized as a saint of the highest status. Thus, he maintains that even if the famous theologian Fakhr Razi were multiplied 100,000 times, he would not come close to the path of Bayazid.[21] Shams repeatedly cites examples

18 These and further examples are provided in *Words of Ecstasy*, pp. 36-40.

19 Carl W. Ernst, "The Man without Attributes: Ibn `Arabi's Interpretation of Abu Yazid al-Bistami," *Journal of the Muhyiddin Ibn `Arabi Society* XIII (1993), pp. 1-18.

20 Further on the topic of spiritual boast, see Carl W. Ernst, "On Losing One's Head: Hallajian themes in works attributed to `Attar," in *`Attar and the Persian Sufi Tradition: The Art of Spiritual Flight*, ed. Leonard Lewisohn and Christopher Shackle (London: I. B. Tauris, 2006).

21 *Maqalat*, 1:128.

of Bayazid's spiritual attainments, including his ability to perceive the true condition of inhabitants of the graveyard; he also refers to Bayazid's selfless actions, such as exchanging the merit of 17 pilgrimages to Mecca in order to give water to a dog, and performing pilgrimage by circum-ambulating his shaykh seven times.[22] Yet in other observations, Shams is willing to make theatrical denunciations, not only of the supposedly intoxicated Bayazid, but even of his sober counterpart, Junayd. Thus, Shams says, "They all speak about Junayd and Bayazid, let me say Junayd and Bayazid and their words are cold on the heart and appear cool."[23] And in the same breath, he can say, "That discussion that occurred yesterday -- what place do Bayazid and Junayd have here? And that Hallaj, who was also the shame of his master, has fallen -- and it has wiped him out! They are not even a hair on the body of [the Prophet]!"[24] Shams portrays Bayazid as giving a pretentious speech in a mosque, only to be silenced by a woman who denounces him for making a false spiritual claim.[25] In this way, Shams concludes, "Bayazid cannot endure my presence, for five days, one days, or none."[26]

There is no question that Shams-i Tabrizi was deeply devoted to following the example of the Prophet in a profound manner, and that did lead to Shams to find fault with Bayazid Bistami for claiming a spiritual status that seemed to infringe upon the supremacy of the Prophet Muhammad. Yet the attitude of Shams towards Bayazid was complicated by the rhetoric of boasting that forms part of the tradition of *shathiyyat* or ecstatic expressions. In this respect, Shams also made boasts in the form of criticisms that included not only Bayazid but the scrupulous and sober Junayd. The audacity of Shams-i Tabrizi was born of the heat of his own spiritual experience, in comparison to which the words of previous mystics were simply cold texts. In short, the audacity of Bayazid Bistami was outmatched by the sayings that demonstrate the audacity of Shams-i Tabrizi.

22 *Maqalat*, 1:194; 1:229; 1:264.
23 *Maqalat*, 1:275.
24 *Maqalat*, 2:86.
25 *Maqalat*, 2:104.
26 *Maqalat*, 2:125.

"Sahms' Absence and Mevlana's Presence: Shams-i Tabrizi according to Masnavi ant Ottoman Commentaries"

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In this paper, we will try to form a framework by taking into account the commentaries of the Ottoman Masnavi commentators on how Mawlana mentions about Shams in *Masnavi al-Sharif* that started to be written about 12 years after the disappearance of Shams. In this study, the commentaries of Şem'î, Rüsûhî Dede, Sarı Abdullah, İsmail Hakkı Bursevî, Murâd-ı Nakşbendî, Abidin Paşa, Ahmet Avni Konuk, Kenan Rıfâî, Abdülbaki Gölpınarlı has been used.

1. As it is known, Iranian researcher Muhammad Ali Muvahhid, who published Shams' Maqâlât and a study on Shams, states that Shams-Mawlana relation underwent three stages by attaching importance to the form of this relation that is reflected on the works of Mawlana. These stages can be also understood as the levels (*meratib al-sulûk*) in which Mawlana and Shams follow each other after Mawlana was spiritually guided by his father Baha al-din Walad according to Qubravi manner and his only guide Sayyid Burhan al-din al-Tirmidhi in technical terms whereas Shams was guided by Abu Bakr al-Sallabaf.

1.1 The first stage is the one in which Mawlana and Shams tested one another and tried to comprehend the secrets of each other. That is to say, the first period in which Shams examined Mawlana with non-shariah questions as he examined other sheikhs and dervishes in order for Shams to fully satisfy his quest for a true friend and perceive divine truths in a way

to remind the story of Al-Khidr and Musa *(in order for the divine truths to appear, Moses needs Al-Khidr and Al-Khidr needs Moses likewise)*, and in which Shams accepted Mawlana as his friend when he discovered Mawlana's spiritual aptitude and high scholarship. It must be emphasized that most of the accounts that took place in the first period Mawlawi literature about Shams-Mawlana meeting are groundless according to Mithat Bahâri. The anecdote in which Shams throws Mawlana's books or burned them, or prevented him from examining books as it is reported especially in the works of Abdurrahman al-Câmi, Abdulkadir al-Qurashi and Dawlatshah is untrue since it does not bear a sufi elegance and would diminish the spiritual level of Mawlana. As a matter of fact, Shams is not a wali who would not know that Mawlana is a competent intellectual who would appreciate the difference between a dull, lifeless book and a talking, lively book; and Mawlana is not a new pupil who would let Shams make such an interference and would not comprehend the difference in superiority between two types of books. Ahmed Avni Konuk and Midhat Bahârî state that Mawlana was in a scholar position at that time; that Shams did not come to Konya to examine Mawlana; that the relationship between them was not a guide *(murshid)*-dervish relationship in classical terms but a conversation; that Shams was filled with admiration for the light of knowledge and love that he saw in Mawlana when he was in Damascus; that he became the conversation friend of Mawlana to improve his qualities even further and to show Mawlana to himself; that the questions asked by Shams to Mawlana when they met should not be understood as the examination of the dervish by the guide. Consequently, Hazrat Pîr expresses this clearly: "Hazrat Shams is both my mentor and my follower. He is both my disease and my medicine. I am telling this clearly that he is both my sun and my father." İsmail Hakkı Bursevî notes that Shams-Mawlana conversation is different from the conversation of uwaysis that was neither spiritual nor material but divine and the conversation of ishraqis that was only spiritual; and their conversation was a material conversation that was generally made by ahl al-suluk like Ibn

Arabi-Qonavi conversation. Sarı Abdullah who wrote a commentary for Mathnawi apparently with the spiritual help of Shams claims that this conversation was made with the order of Haja Ali, the gaws *(the highest rank wali)* of that time who lived in Tabriz. According to him, Haja Ali was reffered to many times in Masnavi with allusions.

1.2. The second period of this relationship is the stage in which Mawlana perceived the secret of Shams. That is to say, this is the state of absolute friendship, spiritual annihilation (*fenâ*) and intoxication (*sekr*), spritual obliteration (*mahw*), perfect union (*cem'*) and absence (*gaybet*). The result of this states is annihilation within annihilation (*fenâ ender fenâ*), and this is stated by Mawlana with odes in *Divan-e Shams-e Tabrizi* where he describes the doctrines of Shams as the reflection of sunlight by the earth. In this period, we witness Shams' first departure from Konya to enable Mawlana to reach higher levels in perfection. According to Eflâkî, Shams' leaving Mawlana and his first departure as required from his reproaching attitude is the manifestation of some kind of majesty (*celâl*). Up to that time, Mawlana saw only the manifestation of divine beauty (*cemâl*) in Shams. By leaving Konya, Shams also showed him the manifestation of majesty. He did so in order for Mawlana to observe himself fully. The following words confirm this: *"Mawlana is entirely a blessing (lutf); yet there is attribution of both blessing and grief (qahr) in Shamsaddin."*

1.3. The third period is the stage in which Mawlana reached the presence (*huzûr*), satisfaction, tranquility, revival and awareness (*fark*) after the disappearance of Shams. The Mevlevi sheikhs of the last period Hüseyin Fahreddin Dede, Mehmed Celâleddin Dede, Azmîzâde Ahmed Dede, Ahmed Remzi Dede *(Akyürek)*, Veled Çelebi Efendi *(İzbudak)*, Mithat Bahârî) conclude that Shams disappeared, did not die. But some of the Masnavi commentators like Sarı Abdullah from Bayrâmî-Melâmîs and Gölpınarlı state that Shams is assassinated. When asked in this stage,

Shams answered, "Shams Tabrizi is only an excuse; what is beautiful and elegant is us." It can be acknowledged that Masnavi was written as the work of this state. As a matter of fact, the "direct" references to Shams are rare in *Masnavi* compared to *Divan*. On the other hand, all prophets who serve as the source of Shams' essence and walis that share this essence are mentioned since they reflect the secret of Shams. The fact that *Masnavi*'s subject is initiation (*sülûk*), knowing oneself (*ma'rifat al-nafs*) and knowing Allah (*ma'rifat Allah*) is related with this. In other words, the secret of Shams is directly expressed as the result of an affection and divine love in *Divan* whereas it is stated by being distinguished in terms of the results of satisfaction and awareness state. Thus, essence and secret is one while forms of narration according to state and works are varied.

2. We can say that Muvahhid Ali extended his division of three periods with the aftermath of Shams and Mawlana's speech underwent three periods: the period he spent with Shams, the one he spent with Salâhaddîn al-Zarkûbî, and the period he had with Husâmaddin Çelebi. Gölpınarlı ascribes Mawlana's tearing and throwing some of his poems saying, "It came from the skies and went to the skies again" to the period before Shams.

2.1. In the period he spent with Shams, Mawlana was completely burned with the flames of his affection towards Shams; reached *"fenâ ender fenâ"* annihilation within annihilation *(the state in which annihilation is firstly realized)*; he used phrases such as "shamsu a'l-hak va'd-dîn, bahr ir-rahmet, hurşîd al-lütf, husrav al-a'zam, nûr al-mutlak âfitâb" in Divan for Shamsaddin al-Tabrizi whose real name was Muhammad ibn Ali ibn Maliddad.

2.2. According to Annemarie Schimmel, there are differences between Mawlana's poems written in the second period in which he spent with the first Caliph Salah al-din Zarkûbî and his poems written in the first period in which he spent with Shams. The poems in the second period in which the secret of Shams appeared from the possession of Zarkûbî

are the result of Mawlana's state of satisfaction. Expressions of tranquility, tendency to serenity and invitation to calmness is observed in the poems written after the disappearance of Shams. His using pen name "*Hâmûş*" *(Calmness)* belongs to this period. As a matter of fact, when asked, "Who is wise man?", his answer "Wise man is the one who mentions about your secret even if you remain silent. He is Sheikh Salahaddin" is related with this.

2.3. The third period is the period he spent with the second Caliph Husâmaddin Çelebi to whom Masnavi was given as a gift. In this period, Mawlana is in a state of "satisfaction within satisfaction" (*bekâ ender bekâ*) or a full tranquility as a perfect guide. That is to say, to exist with the names and actions of Allah; to comprehend the appearances of all divine essences and secrets in objects; and to express this comprehension using many stories and metaphors. This expression is upon the possession of Husâmaddin Çelebi. Thus, *Masnavi* was given the name "*Husâmînâme*". Rüsûhî Dede interprets the word "Shams", which is mentioned in the sentence "Husâmeddin has such a lineage that Shams placed his caftan on it" in the preface of Masnavi, with Shams Tabrizi. According to this, Husâmeddin was guided by Shams in spirituality. Accordingly, Shams expressed that he is the tutor of Çelebi by saying, "The insight that I took from Mawlana is enough for me and three other people, namely Zarkûbî, Çelebi and Sultan Walad."

Sultan Walad notes that his father likens Shams Tabrizi to the sun; Zarkûbî to the moon; and Husâmeddin Çelebi to a star. As for Mawlana, he is in a position of wholeness that reflected Allah's absolute light of uniqueness firstly from the possession of sun; reflected the light of the sun after the disappearance of Shams; from the moon possession of Zarkûbî; from the star possession of Husâmeddin that reflected the light of the sun directly and light of the moon indirectly after the death of Zarkûbî in 657 in Islamic calendar. The real source of light for the universe *(macrocosm,*

âlem al-kabîr) that symbolizes perfect human *(microcosm,* âlem *al-saghir*) is Shams, that is to say, the Sun.

As it is known, Mawlana began writing Masnavi in 657 or 659 in Islamic calendar. Shams came to Konya in 642 and disappeared in 645. His friendship with Mawlana in Konya lasted 3 years. Zarkûbî died in 657, that is to say, in the period where Masnavi was not written yet. At that time, Husâmeddin Çelebi was a young man in his 35s-36s; and Mawlana was 53 years old. Therefore, it can be said that Mawlana began writing Masnavi about 12 years after the disappearance of Shams.

3. How did Mawlana, as a perfect guide and perfect intellectual in the level of "satisfaction within satisfaction" (*bekâ ender bekâ*), envisage Shams in Masnavi and told Husâmeddin after these long years, and how did annotators explained this vision? We can say that the commentator who made connections between the Masnavi verses and Shams the most are İsmail Hakkı Bursevî; Gölpınarlı and Avni Konuk. This connection is drawn due to direct reference to Shams by Mawlana rather in the first book of Masnavi if we take into account the comments of other commentators. References to Shams are rare in the commentaries of other volumes of Masnavi. However, Avni Konuk emphasizes in the commentary of the following verse; "It is better that the lovers' secret should be told in the talk of others." *(I, 136)*, Shams incident is referenced tacitly in Masnavi not just in the stories of sultan-handmaid, merchant-parrot, the falcon who fell in the middle of owls (in th*ese stories, sultan is Mawlana, divine doctor (tabib al-ilâhî) is Shams, merchant is Mawlana, falcon is Shams, and the owls are the people who caused the disappearance of Shams)*, maybe in all of the stories there is a hidden reference to Shams. These references were rarely disclosed by the commentators and left for the discovery of the readers. According to Gölpınarlı, the longest text in which Mawlana tacitly mentions Shams is between the verse 1669 and 1707 in the Book II.

The "sun" symbol in Masnavi means many things as said by Imdâdullah among the Indian commentators. Shams means *haqîqat al-haqâyiq (reality of the realities)* or *haqiqat al-muhammadiyya (the reality of Muhammad)*. He tacitly refers to Shams Tabrizi. According to Mawlana's system, the word "sun" sometimes allegorically signifies haqiqat al-muhammadiyya, sometimes the Holy Prophet, sometimes love, sometimes beloved, and sometimes another thing. Distinguishing them from each other will only be for love.

If we take the commentators into consideration, Shams is depicted in Masnavi in two aspects: **1. Secret of Shams (*sırr-ı shams*) ; 2. Disappearance of Shams (*gaybûbet-i shams*)**.

3.1 Secret of Shams: Among the annotators, only Sarı Abdullah asserts that Shams is told about in the first 18 verses. According to Sarı Abdullah who presents a historical point of view, what is meant by "*ney*" *(reed flute)* are the words of Shams. It affected Mawlana's heart as an antidote and turned him into a pearl. Poisonous snakes and scorpions in "*neyistân*" *(land of the reed flutes)* which is the Konya of that time are the opponents of Shams. Shams' words affected his opponents as a poison. With the effect of this poison, the poisons of those who have the nature of snakes and scorpions revealed and caused the martyrdom of Shams. "*Neyzen*" *(reed flutist)* is Hâja Ali, the sheikh of Shams. Shams became a guide for Mawlana with the breath of neyzen.

Şem'î, Abdülmecid Sivâsî and Bursevî emphasized the highness of Shams by noting that Mawlana says to Shams, "Even if no guide is left in the universe, you have the greatness and magnificence to guide the entire universe" in the following verse: "Yet, though my days vanish, 'It is no matter. We are not afraid. You only stay, O Incomparable Pure One!"

According to commentators, the secret and disappearance of Shams is mentioned in the verses between 116th and 143rd that start with the following verse: "The proof of the sun is the sun *(himself)*: if thou require the proof, do not avert thy face from him!" and completed with the following verse: "No longer seek this unrest, peril, and bloodshed. Hereafter impose silence on the 'Sun of Tabriz.' "Thy words are endless. Now tell forth all thy story from its beginning." İsmail Ankaravî states that the secret of Shams which must not be disclosed is the secret of absolute unity or the unity of beings in the following conversation between Husâmeddin Çelebi and Mawlana: Husâmeddin Çelebi says, "Without veil or covering or deception, speak out, and vex me not, O man of many words! Strip off the veil and speak out, for do not I enter under the same coverlet as the Beloved?" and Mawlana answers, "If the Beloved were exposed to outward view, neither wouldst thou endure, nor embrace, nor form." According to Şem'î, this secret is the secret of those who reached perfection and it must be explained not expressly but tacitly since those who are not matured like Çelebi cannot comprehend this secret. As said by Bursevî, not all essences are disregarded; chicken is not sold in camel market. Accordingly, to reach the secret of absolute unity, that is to say, to be transient in the sun, one needs to leave the material existence completely. Approaching the sun without gaining aptitude will result in destruction. What the seekers (*sâlikân*) must do is to desire temperately.

On the other hand, disclosing the essence of Shams to public must be done through stories and symbols since it will be a reason for unrest and fight. Avni Konuk notes that incidents occurred and people even called Ibn Arabi infidel because he stated the secret of the unity of being (*vahdat al-vucûd*) expressly in *Fusus* whereas Mawlana hid the concept of unity of being within the stories in Masnavi and did not experience such incidents. Abidin Paşa explains this issue as follows: "The real skill is to inform the intelligent ones who wants to hear about the spiritual states and not to cause some pointless and unnecessary incidents. This great duty

was fulfilled by Masnavi al-Sharif in the path that amazed the minds and probably souls."

According to Ankaravî, Bursevî and Avni Konuk, Shams is the *qutb al-aktab (spritual pole of the poles)* of that time. The following expressions used for Shams in the verses symbolize this condition: "unique in abroad", "matchless lover" *(yâr al-nazîr)*, "the sun of the fourth heaven" which is the pole of the heavens, and "a religious sheikh (*shaykh al-din*) who says that the meaning is Allah". According to Konuk, just like the sun in the sky provides life and prosperity to living things, the personality and essence of Shams Tabrizi which is like a sun provides prosperity to the souls of the people. This is also a quality of a perfect guide.

Murâd-ı Nakşbendî, who is the founder of Dâru al-Masnavi and writer of the Masnavi annotation named *Hulâsatu al-shurûh*, states in the annotation of the following verse "Go, from the shadow gain a sun: pluck the skirt of the *(spiritual)* king, Shams Tabrizi *(the Sun of Tabriz)*!" *(I, 435)* that the person must leave the guides shadows, follow a guide that is like the sun, and this guide is Shams Tabrizi in Mawlana's time. As a matter of fact, he says that the following words of Niyâzî-i Mısrî refer to this meaning: "Do not seek help from all guides or you could be lost. The path of the perfect guide is smooth." In contrast to Murâd-ı Nakşbendî's opinion, Ankaravî, Bursevî and Avni Konuk state that the shadow refers to Husâmeddin Çelebi, and those who could not reach Shams must at least lend an ear to Çelebi who is the light of Allah and wise man of the century.

In Masnavi, Shams is also symbolized with prophets. In the verse, "That precious Soul caught my skirt, smelling the perfume of the garment of Yusuf" *(I, 125)*, Ankaravî annotates that Yusuf is Shams; Yakûb who smells the perfume of the garment of Yusuf and who are described with the quality of "life" is Husâmeddin Çelebi; and the messenger who brings good news to Yakûb is Mawlana. According to Avni Konuk, in the verses,

"How art thou as to affliction, O thou Jesus who hast the breath of Jesus? How art thou, O Jesus, at the sight of the Jews? How art thou, O Yusuf, in respect of the envious plotter?" *(II, 1848-1849)*, there is a reference to Shams with the word Jesus and a reference to Sultan Walad with the word Yusuf. Accordingly, Alâeddin Çelebi, the middle child of Mawlana envied the kindness of Sultan Walad towards Shams.

3.2. Disappearance of Shams: In their annotations of the verses, "When the rose has faded and the garden is withered, the song of the nightingale is no longer to be heard. The beloved is all in all, the lover only veils Him; the beloved is all that lives, the lover a dead thing." *(I, 29-30)*, Bursevî and Avni Konuk state that there is a reference to the disappearance of Shams; Shams is referenced with a rose; his conversation is referenced with the garden; Mawlana is referenced with the nightingale; Allah is referenced with the beloved; and all things which are the reflection of the names of Allah are referenced with the lover. According to Konuk, this verse refers to the state of spritiual presence with God *(huzûr)* of Mawlana after the disappearance of Shams. He says, "In this verse, there is a transition of the Allah's special manifestation into general manifestation. Material appearance of Shams Tabrizi is the reflection of the divine names. Like me, Shams was also a lover of Allah. We were the special appearance of Allah and our essence and reality (*haqiqa*) was the archetype (*ayn*) within Allah who is the beloved. However, our appearance veiled our essence that is the archetype of this beloved. If the material appearance of Shams has disappeared, all these visible appearances of objects are the entities within Allah who is the beloved. All appearances of objects, which are the lover of Allah, are the veil to the entity (*zât*) of Allah. As a matter of fact, the activity and movement in the appearances of the objects is the result of Allah's life attribution and his name "Al-Hayy" meaning "The Ever Living". Thus, the one who is really alive and beloved is Allah. Appearances of the objects who are lovers are dead and dull."

Especially according to Ahmed Avni Konuk, the reason for the disappearance of Shams in Masnavi is the envy (*hased*) towards Shams by those who could not comprehend the essence of Shams. Addressing Shams, Mawlana says in Masnavi: "Through love of Shamsaddin *(the Sun of the Religion)* we are without claws *(powerless)*; else would not we make this blind one see? Hark, O Light of the Truth, Husámu'ddín, do thou speedily heal him, to the confusion of the eye of the envious; *(Heal him with)* the quick-acting tutty of majesty, the darkness-killing remedy of the recalcitrant, which, if it strike on the eye of the blind man, will dispel from him a hundred years' darkness. Heal all the blind ones except the envious man who from envy is bringing denial against thee. To thy envier, though it be I, do not give life, *(but let me alone)* so that I may be suffering the agony of *(spiritual)* death even as he is. *(I mean)* him that is envious of the Sun and him that is fretting at the existence of the Sun. Here is the incurable disease which he has, alas; here is the one fallen for ever to the bottom of the pit. What he wants is the extinction of the Sun of eternity." *(II, 1117-1125)*. According to Konuk, this envy directed towards Shams has been explained in the story of "the falcon who fell in the middle of owls" in Book II of Masnavi.

Although 12 years passed, Mawlana remembers his disappearance and feels sad with the extent of his affection towards Shams. According to Avni Konuk, the following verses from the story of the merchant who lost his parrot are the manifestation of this feeling: "Oh, pitty for my sweet-voiced bird! Oh, pitty for my bosom-friend and confidant! Oh, pitty for my melodious bird, the wine of my spirit and my garden and my sweet basil! Had Solomon possessed a bird like this, how indeed should he have become occupied with those *(other)* birds? Oh, pitty for the bird which I gained cheaply, and *(so)* soon turned my face away from her countenance! O tongue, thou art a great damage to me, *(but)* since thou art speaking, what should I say to thee? O tongue, thou art

both the fire and the stack: how long wilt thou dart this fire upon this stack? Oh, alas for my darkness-consuming dawn! Oh, alas for my day-enkindling light! Oh, pitty for my bird flying gently, that has flown from my end *(my last state, nihâyet)* to my beginning *(my first state, ibtidâ*). Oh pitty, pitty, pitty that such a moon became hidden under the clouds!" *(I, 1724-1751)*.

On the other hand, Mawlana says that the state of "hopelessness"(*novmid*) towards Shams after his disappearance transformed into a hope (*umid*) towards Allah. It is a state of being before Allah after such a disappearance. This state has been described with the interpretation of Annotator Avni Konuk as follows: "The Sun is acquainted with causes; at the same time the cord of causes is cut off from Him. The Sun is the beloved of Allah. He hides the divine manifestations he possesses from the public and cuts off the cords of the reflection that cause allurement to his side, and he disappears. Sun's enabling himself self-evident and his hiding is by the following names of Allah: "Al-Bāsit" *(The Expander, The Munificent)* and "Al-Qābid" *(The Restrainer, The Straightener)*, "Al-Māni" *(The Withholder, The Shielder, The Defender)* and "Al-Mughni" *(The Enricher, The Emancipator)*. Hundreds of thousands of times have I cut off *(abandoned)* hope—of whom? Of the Sun? Do you believe this? Do not believe me if I say that I can endure to be without the Sun, or the fish to be without water; O Husâmeddin, if I become despairing, my despair is the objective manifestation of the Sun's work. Sun's divine manifestation lights' reflecting or not reflecting on my heart is the manifestation of Allah. He is who gives and who takes. He is who expands and who restrains. How can the created essence be cut off from the self of the creator? How can the existent feed in absence? Everything is the identical with divine being."

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The Luminous Divine Manifestation of God in Shams is Love

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My teacher, Sâmiha Ayverdi describes Rumi as "*a smile of Allah at the world of humanity, a landmark of an era*". The most effective factor in Rumi's life influencing large populations is Shams, with whom Rumi deciphers the secret code of unity. Thanks to Shams, Rumi has become the man of all knowledge and a man of wisdom in charge of teaching humanity whatever he has learned. He has involved public in the overflowing water of contemplation and faith with the aspiration and longing remained from inexplicable *ashq (divine love)*.[1]

As one can see, what has made Rumi real Rumi and enabled him to revive people is the understanding of this love evoked in him by Shams. After living this love, both of these Sultans have put on love in such a way that they have based their teachings on it. Rumi has become God's lover who would lend a helping hand to every layer of the society like a generous even extravagant master. His infinite beauty grasping the real love has submerged people into welcoming love and affection to an extent where people would feel ashamed of their faults.

Their meeting is the manifestation of *kemal (maturity)* merging *jamal (beauty)* with *jalal (majesty)*. Some resemble this union with that of the Prophet Moses and Hidir. Being a Muslim Moses, Rumi abandons objection before Hidir's *ilm (knowledge)*. This meeting has provided the world

1 Ayverdi, Samiha. 2006. *Abide Şahsiyetler (Monumental Characters*), Kubbealtı Publication, Istanbul, p.36.

of humanity with a gift like the Masnavi, which is a masterpiece containing the Quran's commentary and the meaning of existence. It is also a masterpiece where the Prophet's hadith saying "address people from a level where they can understand" is actualized. Other fruits of this love are *Divan-i Kabir*, which takes people of spirituality to *miraj (spiritual ascension)* and *Fih-i Mafih,* which teaches who we are.

Shams' spiritual personality is his being an extraordinary sufi. Not placing emphasis on worldly matters, Shams would wander around with a shabby and strange looking garment on out of this materialistic world. He would abstract himself from worldly favours and desires. He wouldn't praise himself because of his knowledge or miraculous deeds and would never look down upon people.[2] He had actually accepted that it was divine love that matures oneself on the path of this spiritual perfection. *Dominant attitude in Shams was his malami (a school in sufism characterized by extreme lack of pride) attitude. He considered divine and human love most valuable of all. He claimed that sharia (Islamic law) could only be understood by tariqa (spiritual path) and haqiqa (divine truth). He thought that only those whose tongues call for Allah, whose illuminated hearts feel grateful and whose bodies are patient have real wisdom. He stayed away from the people of reason who were not able to rightfully prove how exalted the maqams (spiritual states) of prophethood and sainthood are. He was a Muhammadi natured extatic sufi whose jalal (divine majesty) character was prevailing over his jamal (divine beauty attribute).* [3]

This *malami akhlaq (extreme humility)* explains why Shams considered fame as a disaster and avoided standing out in public. One should accept that he is a friend of Allah who possessed faculties related to *kelam (words)*, *hal (state)* and *kashf* (*unveiling*). Shams had the power to talk with Allah like Moses did and refrained from interacting with public like

2 Derviş Ahmet Aşık Kul Sadi, *Hayatı, şahsiyeti, fikirleri ve eserleri:* Mevlana, *(His Life, Character, Views and Works: Rumi))*, vol. 1, p:24

3 Semih Ceyhan, Paper, International Shams Symposium, İstanbul, Dec. 2009

Jesus did. He was a spiritual sultan as submissive as Abraham and he was ready for martyrdom just like Hussein was.

In *Maqalat*, Shams is described as open, sincere, plain and mature. In Shams' being together with Rumi, Allah manifested Himself as *Mawlana*; i.e. master and as *Shams*; i.e. the sun. Due to his *malami* character he says in *Maqalat*, "***I like infidels but am not so fond of those who praise me. If one turns away from praise, it is worse. Hypocrites are worse than infidels. As the Quran says "hypocrites are in the lower layers of hell."***[4]

The wonderful story of Mevlana and Shams is the story of real love. Shams describes divine love *(ashq)* as in the following: "**The peculiarity of *ashq* is that shameful deeds appear as virtuous. It is said that lovers' eyes are blind and ears are deaf. Is it ever possible for a lover to have sight and ability to distinguish?**" [5]

Such an understanding of divine love has strengthened his faith in *tawhid (oneness)* and wahdet-i vujud *(unity of existence)*. According to Gölpınarlı, "*He transcended all religions and sects. He annihilated himself within the absolute being and became absolute. He was the soldier of illuminated heart only which he turned towards*."
"***Everything is sacrificed for people and people for themselves. Has God ever mentioned glorifying skies and heavens? There is no use going to heavens or entering the seven layers of the earth. One should become the beloved of the illuminated heart and its owner. This is the reason why all the prophets, saints and the owners of the pleased, fulfilling soul (nafs-i mardiyya) worked and died for. They were all seeking this. The entire universe is in one person. Knowing yourself means knowing the whole universe."***[6]

4 *Maqalat*
5 *Maqalat*, 2006, p:104 Ataç Publications
6 Gölpınarlı, Abdulbaki. *Mevlana Celaleddin* p:57

As one can see, the love of God turns into respect to human. Shams says, "***Everyone in this world turns their faces to the Qaaba but when you remove the Qaaba, it is revealed that everyone prostrates to each other's illuminated hearts. The prostration of one person is to the illuminated heart of the other and vice versa."***

Such lovers are not easily understood by people who see things with their intellect. Actually such lovers are like *Ashab-i Kahf (seven sleepers of the Cave Kahf)*, who are always in relation with Allah unaware of people's critics and indifferent to extreme happiness and sadness. Shams describes this state of his as follows: "***God has such servants that there is no one to take on their sorrow and no one to withstand their joy, either. Others cannot come to themselves if they ever drink wine from the same jug of such servants. Those who drink that wine become drunk and lose themselves whereas the wise who drink it sit sober in the jar . No one can withstand my deeds. It is not religiously permissible for an imitator to say what I am saying. How right are those who said this group should not be obeyed!"*** [7]

According to Gölpınarlı, Shams gathered all the opposites in his *nafs (lower self, ego)* and was free of all forms of limitations**.** He could see what lacked in people who were masters of limitations. However, he was also able to show a welcoming attitude to them by considering their understanding and capacities as he was an adept in *tawhid (oneness)*. He surely represents *melamiyya (the path of self-blame)* and a master of *futuwwah (divine revelations)*.

As can be seen, *ashq* made him so much in one with Allah that it would be right to say he was an a-literate (*ummi)*. In other words, without using his own intellect and heart, he knew Allah through the most direct knowledge coming from Allah. He describes such a state of his like this: "***This word of mine is so dense and complicated. Even if I say it a hundred***

7 Gölpınarlı, A. *Mevlana Celaleddin* p.58

times, something different will be understood each time. However, the real meaning still stays untouched and no one understands it."[8]

He is in love with Allah and Allah is absolute being. The God you believe in and worship is one that is created with your delusions and desires unless you attain His being devoid of all restrictions and exist in His existence. Those who attain the real being deny the God created by delusions. To them, it is *kufr (blasphemy)*. Those who are at this state, veil the real Allah to protect the outer part of religion and become *kafir (unbeliever)*. However, this is something that people of *sharia (Islamic law)* can never accept. Knowing this, Shams says, "***These men have a point. They have no familiarity with my words. All my words become manifest in exaltation, and all seem to be assertion whereas words from the Quran and the Prophet Muhammad become manifest completely through niyaz (supplication) and thus the meaning is all evident."*** [9]

Such a spiritual guide *(murshid)* who is so difficult to understand describes himself as follows, "***A man who is either jamal (*complete beauty*) or jalal (*complete majesty*) is imperfect and such an attribute cannot be addressed to Allah. If it were the case, then we would have rejected the attribute of jalal (majesty). Both attributes should be present but be used in its proper place. People of heedlessness are also adorned with jamal and jalal attributes like perfect kamil insan (human beings) but they do not know how to treat who. As they cannot recognize, they treat their friends in jalal and their enemies in jamal. Only those who die before death are able to know their enemies and friends as they are perfect human beings. They treat everyone in a manner which they deserve."***

These words show his understanding of *ashq*. It follows that his side looking at *Haqq (God)* is infinite love, and his side facing people with *Haqq*

8 Gölpınarlı, A. *Mevlana Celaleddin* p.59
9 Gölpınarlı, A. Mevlana Celaleddin p.59

is mercy. Hadrat Ali says that until the *maqamul jam (station of unifying)* one should not practice *tafriq (distinguish)* but after having reached this station, *tafriq* is a must. Therefore, what Shams has said shows us that he is in a state after the *maqamul jam*. The mercy he offers to people is revealed in his words as follows,

"I sometimes do not greet anyone. But they should know that I always think in favour of them because the devil has never entered my illuminated heart. There have always been angels. In some hearts there is always the devil whereas in some others there is both the devil and angel. In mine there is always angel. Therefore, when I mention people's names, unbelievers become believers and believers become wali (friends of Allah)."

Shams' worship is a journey to *ashq (divine love)*. ***"The worship of the Prophet Muhammad was to transcend himself because worship is that of the illuminated heart. Servanthood is the worship of the illuminated heart. This is one's rapture (istiğrak) in his/her worshipped, God. As He knows that not everyone can find a way to real worship and few people are granted rapture; in order for them not to be deprived of it, be distinguished from others and be rescued, He commanded prayer five times a day, fasting for 30 days and pilgrimage. It is likely that those performing these duties can smell a portion from this rapture; otherwise where is hunger, where is servanthood to God! Where are the offers of the virtual Islamic law (sharia) and where is the worship? The majority of some sheikhs are the road blockers of Muhammad's religion."***

"On the other hand some groups of people assume that those attaining peace in outer appearance do not need to pray (salah). If the goal is achieved, it is useless to seek reasons for attaining Him. Let us assume for a second that what they thought is true. Let us say that reality has been revealed to them and thus sainthood as well as peace in heart has been granted. Abandoning praying in its form is a deficit for

them. The maturity that has been granted to them had already been granted to the Prophet Muhammad. Whoever says that this is not true gets killed. Yes this rapture was existent in the Prophet Muhammad. Then I would ask them, 'Why are you then not obeying the Exalted Prophet? He is the bearer of beneficence and good tidings. He is unprecedented and awesome. Why don't you walk on the traces of this bright light of reality?'[10]

Shams is a burning and broiling sun that doesn't fade behind clouds. He is burnt and has enlightened everywhere in abundance and shown Rumi to the universe. He is an endless, rough, simmering sea that has overflown to a beach and bestowed a priceless pearl, Rumi.

Sultan Veled describes their union as follows, ***"All of a sudden Shamsaddin arrived and reached him. Rumi's shadow disappeared before Shams' light. There reached a plain sound from the universe of Love. Shams mentioned to him about his state of being beloved. Thereby the secret of Rumi transcended the skies. Shams says, 'You have progressed in the world of the unseen but you should know that I am the unseen of the unseen, the secret of the secrets, the light of the all the lights (nur). Mystics cannot attain my secrets. Love is a veil on my path. Love in this world is considered to be living but within my meaning it is dead.' Shams invited him to such an amazing world that neither a Turk nor an Arab has ever dreamed of. The master Shaikh started to acquire new knowledge. Everyday he had lessons before him. He had reached the end and now started from the beginning. He used to be obeyed but this time he obeyed Shams. Rumi was perfect in the knowledge of annihilation but the knowledge Shams showed him was completely new. Shams was one of those who attained the beloved. He invited him to this world of belovedness. Rumi was of his kind so he attained him. He got reunited with the spirit of the spirits through the path of soul.***

10 Makalat Ataç Yayınları 2006, p. 86

Shams of Tabriz, the owner of the nafs-i mardiyya (pleased, fulfilling self) whose nature is to shed blood became spiritual guide.[11]

According to Shams love has made him wise. He has reached the level of enlightenment where one understands the matter and gets rid of the existence level in search. He eliminated attributes and qualities. He discovered and witnessed how they became evident in the world of incidents. With Love, he reached from existence to nothingness and beyond and beyond the beyond. This tremendous unity started like this, ***"I was a child. God asked me. I pointed with my head and said 'I want you.' He nodded and I couldn't say anything anymore. My mouth didn't open again. But my inside was full of words, idioms and meaning. God unveiled himself and showed me his jamal (beauty). A word of 'alif' from God's words (kelam) has been engraved into my heart. In all the divine secrets only 'alif' becomes manifest and whatever is said is all about this alif."***[12] He was bearing the personality of being one and together within his beloved. *"Those* ***who tasted my discourses would find others' cold and dull."*** With such love, he also explains us his love of people and his tolerance to them as follows, "***I have a rule. I ask people who come to me, 'Efendi, will you talk or will you listen?' If they say they will talk, I can listen to them for three days and nights. Unless they escape, I can not be saved. If they say they will listen, then I say we will get along well. I start talking and they interrupt at times."***

Ultimately all his love has been led to the manifestation in Rumi and said ***"the purpose of this world's existence is the meeting of these two friends. These two friends should meet only for Allah devoid of any kind of desires or vanity. There should be no such problems as bread, bakery or butcher. I am now so happy before Rumi. O Rumi, the knower! No need to praise you. O People! Give up praising him. Praise should***

11 Makalat Ataç Yayınları 2006, p.72
12 Türkmen, Erkan. *Şems-i Tebrizi Öğretileri (Shams-i Tabrizi's Teachings)*, p:18

comfort him and give him joy. But it is not the case. Don't say anything that would hurt or discomfort him. Things that bother me also bother him.' " I swear that it is such a joy for us to see your face. Those wishing to see the Prophet Muhammed (pbuh) should go and see Rumi. They should bow before him with no obligation as in the grass moving with the wind. Those wishing to act against this can live as they will. How happy are those who've found Rumi! Who am I? I've found him once and I am happy. If you have doubts about your faith, he makes you get rid of your doubts from the shortest cut. We want this because of our doubts so that at one point you like him but feel distant at another.This isn't worldly businessnor is this about friendship. This path is the shortcut to the other side."

"I am murad; in other words the person wished for. Rumi has become the wished of the wished. Neither my mother nor my father showed as much interest in me as Rumi did. He listens to my words in the most pleasant way. He did me the favours that I had done to him. Rumi talks about the deeds on the rack. He raises issues from the rain and mud. When I finish my prayer, he hits his notebook onto the ground and writes nothing so that no one can read."

"Today the diver of the sea of meaning (the one that takes out pearl from the sea) is Rumi. I am the tradesman. I am the buyer of pearls."

"Friendship is to kill your nafs after seeing Rumi so that people say that they haven't been able to find it and that it is dead."

All these words show us that when Shams calls for Rumi and when Rumi calls for Shams, both of them get enthusiastic about being able to see together -from the same level- the only beloved, Allah, His love and and His beauty. The same meaning became manifest in them, one being the receiver and the other being the giver.

This lasted until Shams' disappearance aiming to teach Rumi that the only manifestation is not in him.
Actually Rumi says,

Who is it? He said the companion , the source of life has passed away.
Who is it? He said hopes disappeared, fire died…
Cursed, he went up to the roof and closed his eyes for a second
Enemy to Shams, he said "Look! The Sun died"

Although Rumi complains by saying these words, he later understood that the sun actually manifested itself in him when he saw his light reflected in the moon and the stars. As Sultan Walad says today the one who comes from the east in a red garment may come from the west in a grey garment one day. But he will continue to influence the world as a sultan describing love through the verses in his own meaning.

The Shams Cemetry and Removed Tombstones

Dr. Naci Bakırcı[1]·

Asistant Director of Rumi Museum

A complex, which was composed of a shrine and a masjid, was built 500m west of Mawlana's Dargah in Konya for Shams Tabrizi, the close friend of Mawlana. Although the construction inscriptions of the buildings do not exist, it is accepted that the complex was built in the 15th century in the period of Karamanoğulları in consideration of the material used and the hand-carved ornaments in the masjid.

Debates on whether the shrine is a seat shrine or was actually built on the tomb of Shams continue today, too. While the shrine is not mentioned in the foundation records of the period of Fatih, the name of the hermitage, which was built for Shams, appears in these records.

Regardless of authenticity of the shrine, this building has been a place of visit for Mevlevis.

A large Mevlevi graveyard was formed around Shams Tabrizi Shrine. Burials started in the graveyard by the year 1686. While the tombstones located at the Mawlana Dargah Hamusan were removed with the intent of forming a museum area, a similar practice was carried out in Shams tomb. The cemetery was demolished by Konya Municipality in 1944 to free space for the new road in the east of the shrine.

Some of the tombstones located at the cemetery were taken by the families of deceased people and the remaining ones were taken to the Glass

1 Art Historian, Assistant Director of Konya Museum

Seminary Mausoleum Museum operating under Museum Directorate. Madrasa was organized as Mausoleum Museum and put into service in 1964.

In a small book that I stumbled upon in the archive of Museum Directorate, I saw the minutes regarding the removal of Shams Tomb. After that, I reached other documents related to this issue by examining the correspondence of the Museum belonging to year 1944. In view of these books and documents, I saw the following accounts: how the tomb was removed; the reports of Mr. Zeki Oral, the Museum Director of that time, stating that the tomb must not be removed; establishment of the commissions with Konya Congressman Sedat Çumra's presenting the issue to the Undersecretary of National Education as an example of a responsible citizenship; and the list and inventory of some of the tombstones located there was formed pursuant to the decision taken by the power of these commissions. With the help of these documents that will shed light on to the recent history of Konya, I made a list of people who were buried in the cemetery.

To Museum Directorate
Shams Tomb among the desolate tombs will be removed and transformed into a road. If there are stones, epitaphs and other valuable assets, I respectfully request that necessary precautions be taken to remove those in 15 days and the municipality be informed of the result. 3.4.1944

Mayor
Dr. Muhsin Dündar

To Mayor's Office
Konya

I am writing in response to your writings dated 3.4.1944 and numbered 2357. Shams Tomb is a site which includes the shrine, sema hall and masjid of Shams Tabrizi, the mentor of Mawlana who is one of the great figures

of Turkish Sufism and Turkish-Islamic world and in whom the people Konya expressly take pride, and another shrine that possesses an architectural value and which is known by the local people as "three girls" *(Emir Ishak)*. Shams shrine can be considered as a family cemetery since the tombs of the trustees, hermitage, shrine keepers and other followers are located here. There are also valuable tombs in terms of inscriptions and stonework belonging to the dignitaries of the Ottoman Empire such as Çelik Pasha, Süleyman Pasha, Bekir Pasha, Mustafa Pasha, Osman Pasha, Abdi Pasha, Mehmet Pasha and Mahmut Pasha who served as *beylerbeyi* and governor in Konya and who made history by building charity structures in Konya such as mosques, madrasas, etc.

I believe that the removal of that cemetery which possesses our cultural wealth spanning through 6-7 centuries, and transforming some part of it into road and selling some part of it as land for housing is wrong, and pursuant to the Article 2 of the regulation dated July 1st 1931 regarding cemeteries, there are tombs at that cemetery which cannot be transferred to municipality and which must be preserved.

By turning the cemetery into an Archeological park through repairing and foresting, we will be able to cherish the immeasurable historical memories that it possesses.

Respectfully submitted. 4.4.1944

Museum Director
Zeki Oral

To Museum Directorate
April 10, 1944

Since it is decided that these cemetery, which is publicly known as Shams Tomb in Konya and in which the deceased is not buried for a long time, be removed by the Municipality, a commission which is composed of the people whose names written below has been formed in order to examine

the old and valuable epitaphs, works and the stones which must be saved for the future and which must not be lost. I request the commission be prepared immediately, make detailed investigations and evaluate the result with a report.

Governor of Konya

To Directorate of Education
Konya

I am writing in response to the orders dated 20.4.1944 and numbered 3445.

Since I was not in Konya on 26.4.1944, I was not able to be present among the members of the committee who were selected by the governor's office to give a joint report on determining the historical value of the Shams Tomb that is intended to be removed by the municipality. Upon his order, I read the report that was prepared by this committee. As it is ordered that I state the degree of my participation in the grounds written in the report with an annotation, I submit my conscientious and professional opinions below.

1- Shams Tabrizi is a Turk.
   A- According to the investigation I made to collect the report I prepared upon the order of Department of Education Antiquities and Museums Directorate, Shams Tabrizi is the son of Alaeddin Mehmet III who was among the founders of Hasan Sabbah state that ruled the Deylam region in 1090-1256 and comes from the lineage of *(Kiyebüzrük Umit)*. This lineage is from *(Tus)* city according to historian *(Mirhand)* and from *(Rey)* city according to Ibn-i Asir. By parting with Ismailiye sect, Alaeddin Mehmet III sent his son *(Shah Shamsaddin)* to Tabriz for education. Since

this ruler lineage was wiped out by Hulagu Khan, *(Shah Shamsaddin Tabrizi)* did not return to Deylem region from then on.

B- Safina-tush Shuara mentions that the first account heard from *(Silbiletus Zehep)* is not true and states that Horasan, the father of Shams, is from *(Bazır)* province, he came to Tabriz for trade and Shams was born in Tabriz.

The books of legends that I examined say *(joy is in the familiarity of the world of souls, not in the birth of the bodies)*. Only in Sipehsalar legend, it is recorded that Shams would wear a merchant suit and perform trade activities and he would be put up in the caravanserais in the cities that he went.

2- Shams Tabrizi is a universally known figure.
While Shams Tabrizi is a Turk born from a Turk according to both accounts presented above, his name is mentioned with the scholars, poets and great figures in legends and letters.

3- Shams Tabrizi is buried in Konya.
Although there are some disagreements on the death and burial place of Shams Tabrizi, according to the books of legends and Safina-tush, it is concluded that Shams Tabrizi died in 1247 in Konya while Mawlana was still alive and he is buried in the place where the shrine and hanikah are located.

4- Shams Tomb has a great historical value.
In view of the writing from the museum dated 7.4.1944 and numbered 5394/123 written in response to the writings of Mayor's Office dated 3.4.1944 and numbered 2357, Shams Tomb and the cemetery around this tomb is like a book of history on our cultural life spanning through 6-7 centuries that is necessary for Turkish Literature and Sufism history, for the famous deceased people buried there and for the history of our organization.

5- Shams Tomb occupies a very small space in the city. The cemetery covers a space of 4160 square meters. Its length along the road that runs from the east, that is to say, from north to south is 40 meters.

Its width from the road to the foundation of Shams Dargah, that is to say, from the east to the west is 40 meters. It is a very important spot in the site where 120 districts that constitute Konya City are founded.

6- There is no necessity to remove Shams Tomb in terms of city planning and public works. Construction plan of the city was prepared but was not approved and not started to be executed. In consideration of the fact that it is not yet decided in the construction plan that how many meters the road that will run through the east side of the tomb will be enlarged, it is evident that there is no absolute necessity to remove all or part of this tomb the ownership of which belongs to the foundation and protection of which belongs to the Board of Education. Moreover, the planning of a road here with a width of 19 meters while the current district streets in Konya center have 4-7 width calls to mind the possibility of selling these lands as lands for housing.

7- Shams Tomb must be preserved. I believe that Shams Shrine must be repaired and his tomb must be dressed with trees and flowers and preserved as an Archeological site, and proper action must be taken to make this place worthy of that great Turkish writer and scholar in accordance with the saying *(The number of people whose value will be known will increase among the abasement known as value).*

8- I respectfully submit that I believe it will be appropriate to abide by the construction plan of the city if it is necessary that the road, which will run through the east of the tomb, be enlarged. 3.5.1944

Museum Director
Zeki Oral

In spite of the report of the Museum Director stating that the tomb must not be removed, the tomb was destroyed.

This is the list of tombstones in Shams Tabrizi Cemetery that were considered valuable in terms of history, art and folklore.

NR Name and description

1 Mehmet Bey, the son of Kurt Bey. His tombstone is dated 1097. He is a dignitary from the period of Mehmet IV. His being a member of a historical lineage and his tombstone is important in terms of having the shape of a quilted turban.

2 Ibrahim Pasha, the son of Çelik Pasha. His tombstone is dated 1230. He is a dignitary from the period of Mahmut II. His being a member of a historical lineage and his tombstone is important in terms of having the shape of a quilted turban.

3 Shakir of Ayash. He is a poet who became famous for his sufi poems in the period of Abdulhamid II, and whose personality and poems were valued.

4 Çelik Mehmet Pasha. He died in 1179. He was among the viziers in the period of Abdulhamid I. He is the son of Polat Pasha.

5 Süleyman Pasha. He died in 1189. He is a dignitary from the period of Abdulhamid I. His name is mentioned in the books of the Ottoman state historians.

6 Bekir Pasha. He died in 1162. He lived during the period of Mahmut I.

7 Ibrahim Pasha Chamberlain. Ömer Aga dated 1228. He lived during the period of Ahmet III.

8 Mehmet Alaeddin from the descent of Waysal Qarani. His tombstone is dated 1234. The tombstone belongs to the period of Mahmut II.

9-10 These are two tombs belonging to the family of Hasan Hakkı Pasha who was a Governor of Konya, and the scripts on these tombstones are worn out. Hasan Hakkı Pasha is a figure known for his renewal activities in the Ottoman history.

11 Chamberlain Mehmet Pasha. His tombstone is dated 1197. The tombstone belongs to the period of Abdulhamid I.

12 Hüseyin Bey, the son of Çelik Pasha. He is a member of a historical lineage. He is an important figure in view of the writings and the headgear type of his tombstone. His tombstone is dated 1231. The tombstone belongs to the period of Mahmut II.

13 Ali Haydar, the son of Ismail Hakkı. His tombstone is dated 1295. The tombstone belongs to the period of Abdulhamid II.

14 Wife of Osman Pasha. Her tombstone is dated 1314.

15 This tombstone belongs to the period of Abdulhamid II. The tombstones belonging to this figure who was the Commander of Reserve Company in Konya are beautiful works of art from their period.

16 Emine Hanım, the mother of Konya cadi proxy. Her tombstone is dated 1146. The tombstone belongs to the period of Osman salis. The writing is worn.

17 Konya cadi proxy Ahmet Arif.

18 Ismail Aga. His tombstone is dated 1123.

19 Two tombs without epitaphs. These marble tombs' belonging to the Tulip Period is understood from the tulip patterns on them.

20 Hajji Cafer of Tavas.

21 Professor Qashif.

22 Professor Mustafa.

23 Professor Hajji Halis.

24 Professor Hajji Hafiz.

25 Professor Musa of Karapinar.

26 Professor Osman Shükrü of Gilisra.

27 Mîr Ibrahim. His tombstone is dated 1128. The tombstone belongs to the period of Ahmet III.

28 Seyid Ali. His tombstone is dated 1230. The tombstone belongs to the period of Mahmut II.

29 This tombstone belongs to Ata trustee Saleyman. It belongs to Ata.

30 Marble quilted turban on a tombstone with no inscription. It was considered valuable for being the type belonging to the period of Fatih's son and grandson.

31 Cadi proxy Abdurrahman. His tombstone is dated 1307.

32 Dar-ush-shurayi military mufti Seyit Mehmet.

33 Proxy Sergeant Major Hafiz Mehmet of Nigde. His tombstone is dated 1224. The tombstone belongs to the period of Mahmut II.

34 Mehter-head of Abdi Pasha who was one of the Governors of Konya. His tombstone is dated 1217. The tombstone belongs to the period of Selim III. It was considered valuable in terms of organization.

35 Professor Hamdi of Akshehir.

36 Abdi Bey, the son of Mahmut Pashazade who was one of the Governors of Konya. His tombstone is dated 1278. The tombstone belongs to the period of Abdülaziz.

37 Hajji Musa. His tombstone is dated 1163. The tombstone belongs to the period of Mahmut I.

38 Cadi Osman zade Halil. His tombstone is dated 1217. The tombstone belongs to the period of Selim III.

39 Hajji Ahmet.

40 Seyit Abdurrahman, the son of Seyit Mehmet.

41 Sherefettin Mosque muezzin Hafiz Mehmet

42 Sherefettin Mosque muezzin Hafiz Mustafa

43 Ceviz imam Mustafa Hıfzı from Bektashi elderlies. *(Removed by Tashı family.)*

44 Hodja Kasım of Buhara.

45 Couteous chamberlain Hızır.

46 Mother of Konya Statistics Director.

47 Ali Aga, the footman of Karaman Governor chamberlain Mehmet Pasha.

48 Hajji Mehmet of Zıvarık

49 Kafalı zade Hajji Süleyman.

50 Konya Mufti Mehmet Sait.

51 Idris.

52 Mufti Hüseyin Feyzi.

53 Masalih al-jariya clerk. His tombstone is dated 1318. The tombstone belongs to the period of Abdulhamid II.

54 Ahmet Dede. His tombstone is dated 1281.

55 Hüseyin, the son of Hajji Halil.

56 Hasan, his son-in-law.

57 Mehmet, the son of Hüseyin who is the son of Hajji Halil of Gözlü. Those who are mentioned in number 59,60,61 belong to a charitable family who repaired Cadi Mürsel Mosque that is among the works belonging to the period of Karamanoglu in Konya.

58 Süleyman of Mire.

59 Unkapanı Madrasa professor Hadimi zade Mehmet.

60 and tombstones numbered 64 are important in terms of detecting the names of the madrasas in the hometown.

61 Hajji Himmet. His tombstone is dated 1279. The tombstone belongs to the period of Abdülaziz. It is important since it bears a quilted turban type peculiar to the members of the order.

62 Topçu zade Ismail Hakkı.

63 Elhaj Hasan.

64 Shams elderly Hasan Dede

65 Shams elderly Rıza Dede

66 Shams elderly Ahmet Dede

67 Shams elderly Ahmet Dede: His daughter Ayshe Sıddıka. Her tombstone is dated 1287

68 Shams elderly Ahmet Dede: His son Ahmet Kudretullah. His tombstone is dated 1287

69 Shams elderly Ahmet Shükrü: his wife Hatice Hanım.

70 Shams elderly. His tombstone belongs to Ata foundation trustee. His tombstone is dated 1271.

71 Shams shrine keeper Ahmet Dede's daughter

72 Shams shrine and cemetery keeper Hajji Rıza Dede's brother Mahmut Salahattin.

73 Shams elderly Hajji Ahmet's son Salahattin.

74 Shams elderly Ahmet Shükrü's daughter Raziye

75 Ragıp from Seyit Harun veli descent.

76 Shams elderly Hajji Ahmet's son Arif Haremi Aliye.

77 Shams elderly Hajji Ahmet's son Arif.

78 Shams elderly Hajji Ahmet Efendi's grandson Nuri. *(The tombs of the people who are registered at number 68 and 83 are requested to be preserved since they are regarded as a community for Sufism history and particularly History of Shams Dargah.)*

79 Hüseyin Hüsnü, the head of criminal appeal directorate. In terms of organization, writing and headgear.

80 Tombstone dated 876. This tombstone was removed from its place and broken.

The tombstones – which were noted down while our committee put numbers on the tombstones in the Shams shrine cemetery that are considered to be preserved for various reasons – were submitted above with number and name orders and in two classifications. Then, upon the oral orders of the province that requested a detailed description on the aspects of the epitaphs belonging to those tombstones, our committee that went to the aforementioned cemetery to execute this order started the leveling of the land of the cemetery according to our writing dated 12/8/1944. Since it was learned that these tombstones were removed and piled up on one another and some of those were taken to other cemeteries by their owners, no opportunity was found for the preparation of a detailed book that covers all of those.

The photograph, which shows 43 epitaphs and 20 tombstones that could be found at their places or among the piles, is respectfully submitted.

21/8/1944

Museum Director	National Library Director	High School History Teacher
Zeki Oral	Mesut Koman	Nail Gökbudak

As it is understood from the reports seen above, Shams cemetery, our historical and cultural heritage, was destroyed for the sake of a secondary road. Some bureaucrats stated the facts that they believe were true during the removal of the cemetery. Despite this, the cemetery was destroyed. During the destruction, care was not shown and some tombstones were broken. Since no inventory study was made when the tombstones were taken to the museum, the stones that were originally placed at the head and feet of the deceased were mixed in the course of time.

We hope that our cemeteries, which are the title deeds of our country, will not face such a condition.

God's mirror, Mawlana's mirror: Shams and Mawlana as mirrors

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The centrality of the relationship between a spiritual mentor *(pir, shaykh),* and a spiritual seeker (*murid*) is one of the cornerstones of the Sufi path in Islam. This relationship, which goes back to the very example of the relationship between the Prophet and Ali, is typically described as a vertical relationship which includes aspects of submitting one's will not just to God, but in a meaningful way to the spiritual mentor as well. Yet there are a few relationships in the history of Sufism that complicate this picture of a vertical relationship by moving towards a horizontal model of complimentarity, of equality, and ultimately of mutual reflection. What happens in these relationships is exactly what happens when two mirrors are placed in front of one another: whatever is placed between the two witnesses a reflection onto infinity.

And so it has been with Mawlana and Shams. Each is a mirror for the other, and yet there is something transformative, redemptive, and even alchemical when their pure hearts come to share in this fellowship and companionship (*sohbat*), and come face to face in this mirroring relationship that extends all the way to God's infinity.

In this paper I will touch on three reflections: the reflection of Shams in Mawlana's writings, the reflection of Mawlana in Shams' writings, and then take a step back to reflect on the ongoing mutual reflection and transformation after the earthly disappearance of Shams. I will end by pointing out that it is this lingering transformation has a great lesson for all

those today and every day who aspire to their own Shams & Mawlana encounter onto infinity.

1) Mawlana on Shams in the Masnavi

For good reason, the most common attempts to locate Shams in Mawlana's writings have focused on the *Divan-e Shams, the Divan-e Kabir*. Even the name *Divan-e Shams* demonstrates that Mawlana refuses to take authorship for the Divan, instead hiding his own identity in Shams' pen-name. This was a remarkable feat for Premodern poets, who used their poetic pennames, typically mentioned in the last lines of their ghazals, to stamp something like a trademark on the poems. In this case Mawlana does not refer to his own name, but rather to Shams', an act of spiritual humility and acknowledgment of Shams' impact on Mawlana's transformation. Every page of the Divan offers a glimpse into Mawlana's transformation at having met Shams:

My pir, my desired one.
You are my ailment, you my cure.
I'll say it openly:
you are my Shams, you are my lord.
It is through you that I have reached God (Haqq).[1]

Or,

Shams al-haqq is my secret (raaz)
My needfulness is through Tabriz (niyaaz)
he is the qibla of my prayer (namaaz)[2]

One could go on almost indefinitely here, but I wish to turn here to a lesser explored aspect, the impact of Shams on the *Masnavi-ye Ma'navi.*

1 Divan-e Shams, page 509.
2 Maqalat-e Hamaayesh-e Shams-e Tabrizi, page 49.

Rather than a futile and perhaps too rigid of an attempt to present the totality of Rumi's teachings, what follows is a presentation of the opening few stories of the *Masnavi,* the fabled account of the reed-flute *(ney)*. In a brilliant opening 18 lines, Rumi uses the symbol of the reed-flute to represent the essential human condition. He invites the audience to listen attentively to the lament of the *ney*. The reed-flute has been cut from the bed of reeds, which was its original home. In similar ways, humanity is also separated from its Divine Origin, as in "indeed we come from God and towards God we are perpetually returning." The reed's exile from its origin is painful, as it suffers from the affliction of separation (*feraq).* Yet it is precisely through the anguish of separation that the reed has been transformed to a reed-flute, which now produces beautiful music. Such is the human condition: full of pain of separation from Divine, and yet precisely because of separation faced with the potential of *becoming*. Rumi points out that his cry is that of the fire of love *('eshq),* a fire that burns away all impurities, even as it transforms the raw *(khwam)* to "cooked", i.e. spiritually mature. Before moving on to the first full narrative, that of the story of the King and the Handmaiden, Rumi reminds us that the tales being told are in fact the "reality of our own condition", in other words these are not about characters outside of our own being, but rather correspond to our own spiritual faculties and tendencies. In this tale, the handmaiden suffers from an ailment that no physician has been able to diagnose, except for a wise soul who is correctly able to diagnose this affliction as love:

The affliction of love is apart from all other afflictions;
love is the astrolabe of Divine secrets.

Mawlana, ever the master of thousands of lines of poetry using every conceivable image to speak about love, confesses that love transcends human words:

Whatever I say to explain love, and make it clear
I am ashamed of those words

At this point in the narrative, and after this mention of radical love *('eshq*), something magical happens. There is a remarkable narrative breakdown, the ney is gone, the king is gone, and the handmaiden is gone. In expressing that the intellect alone can not elucidate the inner mysteries of love, Rumi uses the term *Aftab (sun)*, which is of course reminiscent of his spiritual mentor Shams, whose name also means sun.

Sunshine reveals its nature in each ray
so if it's proof you want just look this way!

Shadows can indicate what's shining bright
But it's the sun which fills your soul with light,

So now Mawlana has spoken of Sun *(Shams)*, and we go from talking about the sun to talking about the Sun of the faith, Shams al-Din. From here on the intensity picks up, as do the frequency of mention of shams' name. With each mention, the fervor in the narrative intensifies till reaching a zenith:

Eternal sun—there is nothing quite so strange
there soul's sun has no past, it doesn't change

There is only one sun there before your eyes
but similar suns you still can visualize.

When news about my Shams al-Din first came
The heaven's highest sun withdrew through shame!

Describing separation's torture then
is best postponed till we speak again

Rumi's disciple, Hosam al-Din pushes him to speak more about Shams, which Rumi refuses:

Seek no more discord and the shedding of my blood,
say no more of Shams of Tabriz.

Hosam al-Din offers the rejoinder that a Sufi must not wait till the future, but be perpetually present in the *waqt,* present moment. Rumi concedes, but under the caveat that "it is better to speak of the secrets of one's beloved through the tales of others….

The loved one's secrets best kept veiled, I said
Listen to it in ecstasy instead,
The lover's secret that's been kept concealed
Is best through the tales of other loves revealed.[3]

He then returns to the narrative, by stating that from this point on his own story, his own relationship with Shams would be told through the stories of others.The *Masnavi* can thus be read as a now direct, now indirect attempt to talk about separation and union, from both the Divine source and the human beloveds who have provided a mirror-like presence for the Divine.

What is the overall narrative arch of the first book of the *Masnavi*? We begin with the story of the Ney, and we end of with the story of Hazrat Ali. We begin with the present state of humanity, that of being cut off and separated from God, and we end with the story of Ali, the perfect human being, the one who is like a mountain (*kuh*) and not a piece of straw (*kaah*) to be blown hither and thither by the winds of one's passion, by the story of Ali who sheeted his sword when the enemy spat on his blessed face. This is the progression not just of the *Masnavi*, but also

3 Masnavi 1:135.

of the human spirit cooked in the fires of Divine Love. This is the hidden story of the fragrance of Shams, illuminating the stories of Masnavi, while being told through the tales of "others."

In the encounter with our own Shams, we too can aspire to move from being spiritually raw and crying out in agony of separation to being cooked, and reaching the *maqam* of Ali, insha'allah. We too are to aspire to be "enlightened by the Sun."

2) Mawlana in Shams' Maqalat.

Nor surprisingly, Shams also reflects on his meeting Mawlana, and what Mawlana means to him. Our best source for this is Shams' own writings, the *Maqalat*. Shams states that he had been inclined to meet Mawlana from the very beginning, but that Mawlana was not yet prepared for receiving his secrets. He goes on to say that his task was to rescue that sweetheart-servant of God from the unworthy folks around him that he feared would cause Mawlana harm.[4] From Shams, we get intriguing insights into Mawlana's life before the encounter with shams, including that Mawlana had been like a pharaoh, filled with pride over his knowledge, and that he took pride in his command of *fiqh*, of the Principles [of Jurisprudence], and the rulings of law. From Shams' perspective, these bodies of knowledge do not belong to the way of God and the way of the Prophets, and can actually veil the path. He recognized that Mawlana was in a model of Pir and murid, whereas he wanted something more for Mawlana, something as he says "a path beyond being a pir and murid."[5]

What was this path? The path of theophanic encounter, of mirroring. Shams, known for his eccentric mannerisms and temperament, also strove for a unique relationship with Mawlana, and he stated:

4 Movahhed, Shams-e Tabrizi, citing Maqalat, page 140.
5 Maqalat, pages 778-789.

The one who finds a way to companionship with me bears a sign. That sign is that the companionship of others loses all appeal for him, and loses its flavor.
Even more than losing appeal and flavor, actually it becomes impossible for him to have sohbat (companionship) with them.[6]

One aspect of this, well-known, has been that Shams prevented Mawlana from studying the works of previous Sufi masters, even Mawlana's own father. He has Mawlana not read or quote from Sultan al-'ulama *(Baha Valad)*'s book, the *Ma'aref*.[7] Aflaki states that Mawlana obliged Shams as long as Shams was alive.[8] It is well-known that Mawlana's disciples did not take well to this move away from the establish tradition. Many were jealous of the intensity of the time that Mawlana and Shams were spending together, and of course it is of course possible that Mawlana's own son, 'Ala Al-Din, might have had a hand in Shams' murder. Equally telling is that statement of Sultan Valad, who compares Shams' effect on Mawlana to nothing less than sorcery:

Who is this man who has carried our shaykh
away from us like a piece of straw carried away on a stream?
....
He has veiled him from the whole of humanity
....
There is no sign of his soul anymore
we no longer see his face.

Is he a magician?
Otherwise, what magic, what incantation did he use
to ensnare our shaykh?[9]

6 Maqalat, 74.
7 Maqalat, 784.
8 Aflaki, 2:652.
9 Sultan Veled, Valad-nameh, 42. The above section is largely indebted to Movahhed, Shams-e Tabrizi, 138-144.

However, we have always heard about how Mawlana was transformed through meeting Shams. True enough. However, we have not sufficiently focused on how Shams was also transformed through meeting Shams. Sufis often talk about the need to rise above connection to union and separation. Earlier Sufis of the Path of Love (*mazhab-e eshq*) that so long as one yearns for union with the Beloved, then one is in love with union, not with the Beloved.[10] Shams seems to have reached this high station:

Separation from Mawlana
Brings me no pain.
Union with him
Brings me no joy.[11]

The best indication of this, perhaps, is to think about the way that Shams speaks about Mawlana differently after their *sohbat* has matured. Shams here uses a few dominant images about Mawlana: The first is one of reflection, of mirroring. This in a real sense mirrors Mawlana's own sense of his relationship with Shams:

This Mawlana is like moonlight
sights cannot behold the sunlight of my being,
unless it is through the moon.
Sights cannot bear the radiance and luminosity of sunlight.
the moon cannot reach the Sun, unless the sun reaches the moon.[12]
And in another place
The Sun's face is turned towards Mawlana,
because Mawlana's face is turned towards the sun.[13]

10 Ayn al-Qozat Hamadani, Tamhidat.
11 Maqalat 794.
12 Maqalat, 115.
13 Maqalat 720.

There is a beautiful step that happens in many mentoring relationships, when the mentor gives up on the idol of transforming the would-be-murid to that which they have come to imagine for them, and sees them for who and what they are. Shams reaches the point where he sees the final worth of Mawlana, which he praises in the lofty rank of "even the prophets are in sad anguish, yearning to be in his presence!"[14]

Even more, he says: "Whoever wishes to see the Messenger, sent from God, should see Mawlana. How blessed is the one who found Mawlana."[15]

3) Sohbat after Shams

So where does once go in life after Shams is gone? Where do we look after that heart-transforming, ravishing beloved comes and goes? How we feel the presence of God after the ones through whom we most felt the presence of God are gone?

The story of Shams and Mawlana does not end with Shams, because after Shams there is not just Jalal, there is now Mawlana who has found God inside and all around. This Mawlana is not raw, not cooked, but on fire.

Companionship also does not end with Shams. There would be other friendships, other loves, other mirrors. So there is also Salah al-Din Zarkub, and there is also Chalabi Hosam al-Din. What do we hear in Aflaki's *Manaqeb al-'arefin*? "*When Mowlana finished searching for Shams al-Din Tabrizi and came to witness the latter's secrets within himself, he led forth Shaykh Salah al-Din…*"[16] When he finished searching for Shams al-Din, he came to witness the latter's secrets within himself. This is indeed what we repeat in the Mevlevi ritual, Sirr-e Shams-e Tabrizi. "Barâ-yé

14 Maqalat, 684.
15 Maqalat 794.
16 Aflaki, Manaqeb al-'arefin, translation by O'Kane, page 490. Original, chapter 5:1.

dam-é HaZrat-é Mawlânâ, sirr-é Shams-é Tabrîzî, karam-é Imâm`Alî, 'hû' be-gôy-êm", which is part of the prayers said during the Mevlevi sama'.[17]

The identity of the relationship that Mawlana had found, the gift of sohbat, is something that Aflaki attests to explicitly:

*The same eshq-bazi (*game of love*) and favor which Mawlana had bestowed on Mawlana Shams al-Din Tabrizi—God glorify his memory—having witnessed Shams Al-Din's friendship with God in the outward manifestation of Shaykh Salah al-Din, Mawlana now showed the same honor and reverence…*

Mawlana the same friendship that shams had with God in the outward manifestation of shaykh salah al-din. Therefore, the same love and favor that he had shown towards shams now he showed to salah al-din. [18]
Before Shams, there is the erudite scholar, even familiar with Tasawwuf, Jalal al-Din Mhammad Balkhi, son of Baha Valad. After Shams there is Mawlana. The difference is not just Shams, but the encounter. It is the encounter of Shams and Mawlana that offers the transformation, the redemption, the cooking. It is the meeting that offers us the cooking, the oven, the movement from *Gel* to *Gol*, from clay to Rose, from *Bashar* to *Insan*, creature to the fully realized human being.

May those of us who aspire to be enlightened by the Sun continue to heed this lesson of knowing that the teachers are catalysts, not permanent icons; that the purpose of the *ayat (signs)* of God is indeed to point. As our Zen friends remind us, the finger is there to point to the full moon, and we are not to stay stuck looking at the finger.

Let us let Mawlana have the last word here yet again.

17 http://www.dar-al-masnavi.org/golpinarli-2.html
18 Aflaki translation, page495.

One day Mawlana was sitting in the garden of Hosam al-Din Chalabi. He had his feet in the water, and he was narrating many words of praise about Shams al-Din Tabrizi. Badr al-Din, who was one of the great disciples, sighed and said: "alas! What a shame." Mawlana said: "why alas? What alas? What reason is there for alas? What place does alas have in our midst?"

Badr al-Din was embarrassed, and put his head down and said: "I felt regretful since I never met Hazrat Mawlana Shams al-Din Tabrizi, and I never got to benefit from his luminous presence."

Mawlana was quiet for a whole hour, and didn't speak a word. Afterwards he said: "Even though you never met Shams-e Tabrizi, may God exalt his mention, I swear by the sanctified soul of my father that you have arrived at the presence of one in whose every strand of hair there are a hundred thousands Shams Tabrizis, and even Shams would be bewildered in comprehending the secrets of my innermost secrets." Mawlana's companions became joyous, and rose to sama'.[19]

19 Aflaki, Manaqeb al-'arefin, 1:101-102.

The Significance Of Shams' Meeting With Mawlana in the Light Of Sufi Experience

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Introduction

When we talk about encounters of historical figures, there is no doubt that none matches the meeting of Shams and Mawlana in importance. This encounter's effect on both Shams and Mawlana, its inheritance to mankind deserves to be elaborated in terms of sufi experience, epistemology and perspective. From the fist moment till it's tragic ending, this historical friendship hides a lot of secrets of sufism and gnosis. We can come to this conclusion considering that a sufi is not only affected by material factors like time and space but also spiritual dimensions.

On one side it's affect on Jalaluddin Muhammad who was once a religious scholar, philosopher and a teacher to turn him into Mawlana an unmatched sufi and poet of love, and to make him known by the entire world, on the other side it's introducing Shams, who is not so fund of writing, talking and is a follower of Malami School in sufism, as a Sun of Gnosis, encourages us to ponder upon this encounter from different perspectives.

The extraordinary friendship between these two sufis, not being able to tell who is the teacher and who is the student among the two is also telling us that this is not an ordinary historical encounter and their conversations are not usual intellectual debates. When thought this way, restricting the effects of this meeting to a limited time and space would not be adequate. Because these personalities are living examples of sufi experience and it is possible to see that material world and metaphysical, time and

timelessness are interchanging concepts for them. Hence because they are sufis, as much as scrutinizing it horizontally in historical terms, it is also important to investigate it vertically in terms of spirituality. We would like to address the meeting of Shams and Mawlana departing from historical facts, but considering their sufi perspectives, we would like to center our discussion on sufi experience and epistemology.

First of all, we would like to divide this topic into three major periods: 1. Fist encounter: bewilderment. 2. Meeting: meeting, giving up, conversation, love, annihilation, unity. 3. Separation: silence, sadness, sama', poem. During my presentation, I would also like to touch upon the spirituality of Shams and Mawlana's meeting.

I. First Encounter: Bewilderment

In the first encounter of Mawlana with malami, joyful character sufi Shams, there is a spiritual side rather than a usual interaction of a master and a student, or two friends. We see the classical shaikh-student relationship between Mawlana and Sayyid Burhaneddin, rather than Shams. Mawlana and Shams are friends of "sohbet" *(discourse)*. [1] As we will elaborate more in the coming sections on "sohbet" as one of the major parts of their relationship, in sufi terms, being sohbet friends is different than being a shaikh or someone who is advanced in the path and who is teaching about the journey on this path. Sohbet is almost equivalent of the entire sufi experience.

Mawlana's portray of Shams in his Mathnawi is an open proof of him not being a classical teacher. When he is telling about the Divine love in the context of the story of the "padishah and beautiful slave", he would start talking about Shams because of this latter's close relation to the subject. He talks about Shams as the incarnation and the smiling face of this great love, and draws parallels between this love and Shams. In his verses,

1 See Feridun b. Ahmed, *Sipehsâlâr Risalesi,* Translation to Ottoman by Ahmed Avni Konuk, prep. by Tahir Galip Seratlı, (Elest Publication.) Istanbul 2004, p. 12. (Ahmed Avni Konuk's Foreword)

just like the impossibility of description of the Divine Love[2], Shams is portrayed as a beautiful slave who, when appears makes the lights of the sun of the fourth sky invisible[3], who blocks the mind, who makes it impossible to praise her[4], when separated from, who makes her lover bleed[5], who, when appears totally naked, destroys the being of a human hence who makes it impossible to be talked about openly[6], whose secrets are better be told secretly in an other story[7] and a lover that is unmatched[8]. As understood from these verses, according to Mawlana, Shams of Tabriz is the incarnation and appearance of the pure love and also hides the secret and the truth of Unity. As an explanation of this latter and similar verses, Avni Konuk tells that Shams, whom he considers to be the warming Sun of Life[9], is the secret of the absolute unity: Talking about Shams openly, opening his secrets is like talking openly about the secret of unity and this will cause fitnah, shedding of blood and fight[10]. Because the unlimited nature of secret of unity, there is no end to words about secret of Shams[11]. If one talks about him openly, uncovering him from stories, he will not leave any self on that person since he knows the secret of absolute unity[12]. For the level of love represents the level of absolute unity. From all of these, we learn a spiritual characteristic of Shams: that he is the incarnation of the eternal divine love and absolute unity. Although

2 See., Mevlana, *Mesnevi,* translated by Veled İzbudak, (MEB Publicationp), Istanbul 1991, v. I, p. 9, 10, verses 112-115.
3 See Mevlana, *Mesnevi*, v. I, p. 10, verse. 123.
4 See Mevlana, *Mesnevi,* v. I, p. 10, verse 128.
5 See, Mevlana, *Mesnevi,* v. I, p. 11, verse 131.
6 See., Mevlana, *Mesnevi,* v. I, p. 11, verses 139-142.
7 See Mevlana, *Mesnevi,* v. I, p. 11, verses 135,136.
8 See Mevlana, *Mesnevi,* v. I, p. 11, verses 130. For similar expresssions on Shams also see Sultan Veled, *İbtidâ-Nâme,* translated by Abdülbaki Gölpınarlı, (Güven Publications), Ankara 1976, p. 250, 251.
9 Konuk, Ahmed Avni, *Mesnevi Commentary,* (Kitabevi Pub.), prepared by Selçuk Eraydın-Mustafa Tahralı, Istanbul 2006, v. I, p. 128, 129.
10 Konuk, *Mesnevi Commentary,* v. I, p. 134.
11 Konuk, *Mesnevi Commentary,* v. I, p. 135.
12 Konuk, *Mesnevi Commentary,* v. I, p. 133.

he has many peculiarities like having a lot of knowledge on many subjects, he is rather remembered as a sufi who preffered the world of unity and seclusion after having attained the level of gnostics. [13] In short, love and unity has almost become the same as Shams. Sultan Walad, considering the reality behind the meeting of Mawlana and Shams, thinks that this meeting is very similar to the meeting of Khidhir and Moses. Shams, who is the manifestation of the secret of love and unity, becomes the Khidhir of Mawlana who is at the state of Musa Kaleem *(Moses the Word)*. [14]

In any case, Shams represents love and unity in his essence and meeting with him not only in the worldly plane but also in spirit will sure have different consequences. We can tell that, meeting of Mawlana and Shams has a spiritual reality that cannot be understood in the world of senses or imagination. This dimension is hidden in the spirit of the complex structure of sufi experience. As Ismail Ankarawi says, in order to grasp the secret of Shams, one has to come to the level of annihilation *(fana)*, and then go on to have an understanding *(maarifa)* of unity.[15] In other words, Mawlana has experienced unity with Shams in ontological, epistemological and esthetic meaning. For this reason, we have to describe all the meetings who made Mawlana understand this secret in Shams, in terms of sufi experience, fana *(annihilation)* and unity.

In a dialogue found in different versions from different sources, Shams tells Mawlana that his state is a curtain to himself and that there are more states to be reached in the spiritual journey. We can say that the prevailing feature in this dialogue from the perspective of sufi epistemology is

13 Ahmet Eflâkî, *Legends from the Wise Men,* translated by Tahsin Yazıcı (MEB. Publications), Istanbul 1995, v. II, p. 201.

14 Sultan Veled, *İbtidâ-Nâme,* p. 48, 49.

15 Ankaravî, İsmail, *Commentary of Mesnevî,* Istanbul tp, v. I, p. 78, 79. For further details on Ankaravî's remarks on Şems-i Tebrizî see Ceyhan, Semih, *İsmail Ankaravî and Mesnevî Commentary,* Unpublished PhD Thesis, (Uludağ University.), Bursa 2005, p. 399.

bewilderment. Because of his Malami nature, his symbolic discourses he is very hard to be understood. With his attitude and clothing, Shams is a true stranger and in this first dialogue, he scrutinizes the knowledge of Mawlana and his sufi attitude, and goes on to draw his attention to other attitudes. By doing this, he causes the feeling of bewilderment on Mawlana. Mawlana's bewilderment will later cause him to question his own state and will drive him to taste love, ecstasy and unity through sufi practices like retreat.

Different sources tell the details of the first meeting of Shams and Mawlana in different forms. We will not go into the historical detail of these different stories. What we are rather interested in is the fact that Shams, both with his attitude and questions, draws Mawlana's attention to different points to make him fall in the state of bewilderment. The fact that this historical meeting changed Mawlana's thoughts radically interests us more than it's historical traits. In other words, the fact that Mawlana's understanding of sufism has changed for better with love, ecstasy and unity, requires us that this meeting should be scrutinized perpendicular from spiritual perspective.

Mawlana speaks about this as follows: *"I used to be the poor of a country and the speaker of a minbar. My heart's destiny made me a lover who runs to you clapping hands."* [16] Moreover, Shams raised him to a higher degree than lovers, the degree of belovedness (*mashuk*). As Sultan Walad says, Mawlana, who had attained perfection in worldly knowledge and who was followed by many in the knowledge of faqr, became a student on this new path of love, and learned the way of belovedhood from the sultan of beloveds, Shams of Tabriz. [17]

16 See Eflâkî, *Legends of The Wise Men,* v. II, p. 199.
17 See Sultan Veled, *İbtidâ-Nâme,* p. 249, 250.

We understand from different sources that Shams draws the attention of Mawlana do different points and puts him in a state of bewilderment by asking him who was greater: the Prophet or Bayazed al Bestami[18], or by throwing his books to water and by manifestation of different states of joy[19]. In a different version of this first dialogue, Shams tells Mawlana that the worldly knowledge is but the shell of what is essential and that "Knowledge is what is bringing one closer to the known.

In a different version of this dialogue, Shams tells Mawlana that all the knowledge he so far had gotten was about the outer meanings of things. He says "Knowledge is that which draws one to the known", then he recites "Ignorance is better than a knowledge that gets you farther from you" from Sanai[20]. By doing this, he draws Mawlana, who had always been on the more secure side of sufism, closer to reality. By asking deep questions and his meaningful sayings, Shams achieved to capture Mawlana's attention[21] and made him fall in bewilderment[22].

No matter how these first encounters are told, we think that the gist of all this is that Mawlana's attention is drawn to somewhere else. A similar dialogue was between Ibn Rushd of Cordoba *(1198)* and Ibn'ul Arabi[23]. By answering both "yes" and "no" to his question, Ibn Arabi who chose the way of "kashf" opens a new dimension in Ibn Rushd's mind, who was advanced in theoretical knowledge, and makes him understand that

18 See for ex., Sipehsâlâr, *Risâle,* p. 135, 136; Ahmet Eflâkî, *Legends of The Wise Men* translated by Tahsin Yazıcı (MEB. Pub.), Istanbul 1995, v. I, p. 27, v. II, p. 194, 195; Câmî, Abdurrahmân, *Nefehâtü'l-Üns, Lengs of the Awliya*, translation and commentary byLâmiî Çelebi, prepared by Süleyman Uludağ-Mustafa Kara, (Marifet Pub.), Istanbul 1995, p. 640, 641.

19 See, Câmî, *Nefehâtü'l-Üns,p.* 642.

20 See Devletşah, *Devletşah Tezkiresi,(Tezkiretü'ş-Şuarâ),* translated by Necati Lugal, (Tercüman Pub.), Istanbul 1977, p. 253.

21 see Asaf Halet Efendi, *Mevlâna and Mevleviyya,* Istanbul 2002, p. 34.

22 See Devletşah, *Devletşah Tezkiresi,* p. 253.

23 See Ibnu'l-Arabî, Muhyiddin, *Futuhatu'l Makkiyya,* thk. Osman Yahya, (el-Hey'etü'l-Mısrıyye), Kahire 1985, v. I, p. 153, 154.

there are different roads to knowledge beyond our mind. Consequently, to surprise is a common technique used by sufi masters to make there students understand that there are different paths to knowledge, no matter how much one could be advanced in a certain science.

Bewilderment has an important place in sufi epistemology and it means that no matter which state one could reach, there is always and unknown, and this holds true forever, and there is no end to learn. Questions in this tone, rather than being brief teachings, target to throw the candidate to a new state: state of student from the state of teacher, state of ignorant from the state of knower, etc. When we speak about sufi epistemology, we can never draw a frontier to knowing, and each understanding brings a new unknown and each vision brings a new veil[24]. *Sayr fillah*, the ultimate state in spiritual journey never ends by putting the traveler from state to state. In both cases the servant is in the state of bewilderment due to the differences between manifestations[25]. Bewilderment that is the ultimate target when speaking of sufi experience and marifa, manifests as the understanding of being ignorant when one was a knower or being a student, when one was a gnostic. Bewilderment points to the fact that the journey is endless and that after each state that one can possibly reach, there will be another state to reach. We see the best example to this on Mawlana, after his first encounter with Shams. This extraordinary sufi makes him understand that each known brings one to a new unknown and each state

24 See Ibnu'l-Arabî, *Futuhat'ul Makkiyya,* prepared by Ahmed Şemseddin, (Dâru'l-Kutubi'l-Ilmiyye), Beirut 1999, v. IV, p. 271. See also Chittick, William, *The Sufi Path of Knowledge, Ibn al'Arabî's Metaphysics of Imagination,* (State University of New York Press), New York 1989 p. 153.

25 See Ibnu'l-Arabî,, *Futuhat (thk.),* v. IV, p. 216, 217; in *Kitâbu't-Terâcim, Resâilu İbn Arabî*, thk. Muhammed İzzet, (Mektebetu't-Tevfîkıyye), Cairo . p. 308; *Kitâbu't-Tecelliyyât, (Resâil),* p. 414. On the theme of bewilderment Kushayrî, Sehl b. Abdullah et-Tusterî says the following: *"The aim of wisdom is twofold. Dread and bewilderment"* See Kuşeyrî, Ebu'l-Kâsım Abdülkerim b. Hevâzin, *er-Risâletu'l-Kusheyriyya,* prepared by. Halil Mansur, (Dârü'l-Kütübi'l-İlmiyye), Beirut 2001, p. 344.

will show the existence of a new state. This will draw the student to be eager to work constantly, never think that he has become something or he has known enough. Shams caused Mawlana to live such an experience.

Mawlana talks about being pushed to higher realms by talking with the beloved and getting to a state of bewilderment by giving an example about prophet's friends:

"You hold your breath and repress your coughs,
So as not to scare that phoenix into flying away.
And if one say a word to you, whether good or bad,
You place finger on lip, as much as to say, "Be silent."
That phoenix is bewilderment, it makes you silent;
The kettle is silent, though it is boiling all the while." [26]
"Bewilderment from intense love of God puts
an end to all thinking and argument."[27]

As an Insan al Kamil, Shams's character and words should have created this kind of bewilderment on Mawlana. Just like he says in these verses, Mawlana started to boil in the pot of being with Shams, after he felt the bewilderment. No matter how much experience he had acquired and how advanced he was in both worldly and sufi knowledge, although there was a lot of criticism from people around him[28], he held Shams and his company more important than anything else. He put an end to all thinking and argument with an absolute bewilderment and silence, not to miss that phoenix of bewilderment from the top of his head, and was only interested in his talk, he shut closed all perception windows *(pot's lid)*, to open way for new enlightenments and learnings through boiling. This spiritual

26 Mevlânâ, *Mesnevî,* v. V, p. 265, 266, verses 3245-3250.
27 Mevlânâ, *Mesnevî,* v. III, p. 90, verse 1116.
28 See Sultan Veled, *İbtidâ-Nâme,* p. 50-52; Sipehsâlâr, ., pp 125-126; Eflâkî, *Ariflerin,(Legends of the Wise Men)* I, p 258, 260, v. II, 209, 266; Furûzanfer, pp. 89-91, 111; Gölpınarlı, p. 76.

boiling caused him to overflow with extraordinary poems and made him into a universally important figure. Sultan Walad puts a distinction between a poet's poem and a lover's poem and tells that the latter is caused by intoxication and bewilderment[29].

No matter which version of this dialogue we take in consideration, the fundamental point is that either through unusual questions, weird behavior or extraordinary states, the attention of the student is captured. Shams's meaningful expressions achieved to capture Mawlana's attention. These symbolic expressions pointing out metaphysical or practical facts are usually used to draws student's attention or to wake them up from ignorance[30].

This kind of meaningful expressions point out to deep secrets that emerge from sufi's heart at special times and states[31]. Consequently such expressions have the power to address to people from different backgrounds and can direct people to deep meanings. Not only in sufism, but also in other mystical traditions, this style is used to get the new student concentrated on a new point, and make him learn this new point. The endeavor to solve these kinds of mysteries leads a selfish person towards bewilderment, and makes his mind tired. This bewilderment and surprise prepares the analytical mind to understand a bigger perception. These expressions has a fundamental purpose to carry the normal mind to a deeper and metaphysical level. With his words the teacher targets to open a new dimension in his student's mind, and make him understand what he couldn't with an ordinary mind. His words are more for forming an experimental and mystical perception, rather than an informational and descriptive one. So the first encounter of Mawlana and Shams that we learn from different sources has such an effect. With his approach, words and style,

29 See Sultan Veled, *İbtidâ-Nâme,* p. 66.

30 Nasr, Seyyid Hüseyin Nasr, "Sufilikte Şiirden Hikayeye" (From Poetry to strories in Sufism) *Sufi Articles,* translated into Turkish by Sadık Kılıç, (İnsan Pub.), Istanbul 2002, p. 193, 194.

31 See Ibnu'l-Arabî, *Fütûhât (byr.),* v. III, p. 44.

Shams must have wanted to lift the veil around Mawlana, who was advanced in certain type of knowledge and hence paved the way to become his murshid *(teacher)*.

We can think of both above mentioned sayings of Shams during the first encounter in these lines. Because rather than offering a theoretical knowledge, he just wanted to lift the veils of Mawlana and push him out of his ignorance. Although he was instructed in sufi ways both by his father Bahauddin Walad and later by Sayyid Burhaneddin[32] aside from traditional education, the infinite nature of sufi journey and the fact that knowing in sufi terms would take forever, makes it impossible for Mawlana to stop at a given point. As a consequence even for Mawlana this kind of veils and hinderances are possible at that time. His existing knowledge and "self" perception is a veil before his true self and deeper knowledges. It is trued that he is not a sufi novice at the time, but he still needs guidance in his path.

No matter how they are expressed, unusual questions, extraordinary behavior and short and meaningful expressions are manifest in free spirited Shams of Tabriz to bring Mawlana to this level of awareness. Shams is portrayed as a person who impresses people, who shocks them with his remarks, who is not easily understood, who does not like to be known, although he met a lot of shaikhs of his time, who was never attached to

32 It is claimed that Mevlana took his first sufi training in Kubeyri style from his father and Seyyid Burhaneddin Muhakkık Tirmiz. See Furuzanfer, Bedîuzzaman, *Mevlânâ Celâleddin,* translated by Feridun Nafiz Uzluk, (MEB Pub), Istanbul 1997, p. 79, 80, 97, 98; Ocak, Ahmet Yaşar, *Türk Sufiliğine Bakışlar* (Views into Turkish Sufism) (İletişim Pub.) Istanbul 1996, p. 92-93. For various remarks regarding this issue see also Lewis, Franklin D., *Rûmî, Past and Present East and West The Life, Teaching and Poetry of Jalâl al-Dîn Rûmî,* (Oneworld Publication), Oxford 2000, pp. 30-33; Ceyhan, Semih, *İsmail Ankaravî and Mesnevî Commentary,* Unpublished PhD Thesisi, (Uludağ University.), Bursa 2005, p. 377

any of them, who often changes place[33]. As a result of his malami character, he was never afraid of people's criticism, he had understood that the divine love was the secret, thought that Insan al Kamil was the target being, was distant from outward practices and ceremonies, always preaching experience rather than pretending[34].

Briefly told, as would be understood from his Maqalat, Shams is a stranger in his own city, to his own father[35]. With this peculiarity, he wanted to make Mawlana understand that not only the teachings of madrasa, kelam and fiqih, but even a sufi teaching under the influence of these latter would not be satisfactory for him. Sufis, for certain periods of time, were left under the influence of borders drawn by kelam and fiqih and could not live its true meaning that was in the essence of humanity. Shams' malami character can be considered to be successful in his endeavor of freeing sufism of such influences. Mawlana is his reward in his attempts to free sufism and to make it lived as he lives inside.

During his earlier life, Mawlana's sufi education that was centered around outward practices and his madrasa and Islamic Law education, along with the lectures he gave on Islam was preventing him to live a sufi life based on love, ecstasy and attraction. Furthermore, after the death of his father, although he leaned towards experimental education with the directions of Sayyid Burhanaddin, it is not possible to say that he lived a pure sufi life based on love and unity the way he did later with Shams. Because from one side he was purifying his nafs but from another side he was

33 See Eflâkî, *Ariflerin Menkıbeleri (Legends of the Wise Men),* v. I, p. 254, 255 v. II, pp. 189-194, 201; Fürûzanfer, Bedîüzzaman, *Mevlânâ Celâleddîn,* tranlated by. Feridun Nâfiz Uzluk, (MEB Pub.), Istanbul 1997, p. 163 and, 171. Gölpınarlı, *Mevlânâ,* pp 50-66**;** Schimmel, Annemarie, *İslam'ın Mistik Boyutları,* Mystical Dimensions of Islam) trans. by Ergün Kocabıyık, (Kabalcı Pub.), Istanbul 2001, p. 306.

34 See Gölpınarlı, *Mevlânâ,* 50-66.

35 See Şems-i Tebrîzî, *Makâlât,* trans by. Mehmet Nuri Gençosman, (Ataç Publications), Istanbul 2009, p. 42, 188.

still involved with madrasa[36]. Consequently his first sufi education under Sayyid Burhaneddin's guidance was not enough to allow him to live a pure sufi life based on love and ecstasy. Although this first education led him to a certain point in his infinite journey, this was a point reached under the influence of fiqih and kelam and his sufi experience was affected by these religious studies. All Shams was trying to show him was that these were veils in an unlimited and pure sufi experience, and one had to destroy these limits.

II. Wuslat/Sohbet

As a result of these spiritual dialogues, Mawlana acquired a different sufi state, different taste and experienced a spiritual evolution of which even his close disciples could not perceive the nature: Now Mawlana, who once was a teacher of Islamic studies[37], was a teacher of his people[38], who was always interested in studies and knowledge, has become an ecstatic lover of Haqq who made sema at every opportunity, who wanted to be with Shams at all times, who did not want to be interested in anything but his sohbets, and who found the state of being in ecstasy sweeter than anything else[39]. Sultan Walad tells of his father's state as follows: "Mawlana was more accepted by God and purer than anybody else.

36 See Cebecioğlu, Ethem, "Psiko-Tarih Açısından Farklı Rûhî Tekâmül Mertebelerinin Mevlânâ'nın Anlaşılmasındaki Rolü-Metodolojik Bir Yaklaşım-" (The role of various spiritual stages from psycho-historical aspect in understanding Mevlana: A Methodological Approach), *Tasavvuf, Mevlânâ Ppecial Edition* year: 6, issue: 14, Ankara, January-June 2005, pp. 32, 33.

37 Regarding Mevlânâ's trips in Damascus and Haleppo, the famous centers of knowledge at that time and his learning Hanefi fiqih especially from Kemâlüddin İbn Adîm, see Eflâkî, Ahmed, *Ariflerin Menkıbeleri,* (Legends of the Wise Men) translated by Tahsin Yazıcı, (MEB. Pub.),Istanbul 1995, v. I, pp 86, and 245-252; Fürûzanfer, Bedîüzzaman, *Mevlânâ Celâleddîn,* trans by Feridun Nâfiz Uzluk, (MEB. Pub.), Istanbul 1997, p. 54-58, 139; Gölpınarlı, Abdülbâkî, *Mevlânâ Celâleddîn, Hayatı, Eserleri Felsefesi, (Mevlana's Life, Works and Philosophy)* (İnkılap Pub.), Istanbul 1999, p. 45, 46.

38 Sultan Veled, *İbtidâ-Nâme,* p. 244, 245; Fürûzanfer, *Mevlânâ Celâleddîn,* p. 157.

39 Fürûzanfer, *Mevlânâ Celâleddîn,* p 177 vd., p. 189.

God allowed him to be closer to Him by letting him see Shams' reality.
He so wanted that he cleans himself from any other love.
After a long while, he saw Shams' face; the secrets were revealed to him as the daylight.
He saw what was impossible to see; he heard what was not possible to hear from anybody.
He fell in love with him and was lost, high and low became same to him.[40]"

Sultan Walad tells about Mawlana's change with Shams, his evolution to become a student when he was an expert, a teacher, a shaikh, with the following words:

"Suddenly Shamsuddin reached him; the shadow disappeared in his light.
The sound of love came from the world of love, without drums or musical instruments.
He told him about lovers' states, and this way his secret reached higher than the high.
He said: "You are captured to the unknown but know that I am the unknown of the unknown.
I am the secret of the secrets and light of the lights; gnostics cannot reach my secrets.
Love even is a veil on my path; even the living love is dead in front of me." [41]
Shams called Mawlana to a surprising universe; such a universe that not a Turk nor an Arab has seen.
Our master started to acquire new knowledges; he started to study every day before him
He had come to the end, the lectures started from the beginning; when he was followed, he followed him.
He was unique and mature in knowledge, but the knowledge he showed was new. [42]"

40 Sultan Veled, *İbtidâ-Nâme,* p. 50.
41 Sultan Veled, *İbtidâ-Nâme,* p. 249.
42 Sultan Veled, *İbtidâ-Nâme,* p. 250; kşl., Fürûzanfer, *Mevlânâ Celâleddîn,* p. 193**;** Gölpınarlı, *Mevlâna,* p. 72.

From the words of Sultan Walad, we understand that Mawlana was well instructed both in worldly knowledge and in different aspects of the spiritual path, and he was excelled in these. Nevertheless, with Shams, a new kind of knowledge opened for him, the science of love, or even the science of Beloved… If we used light and shadow symbolism to explain the verse "*the shadow disappeared in his light"* we could say that Mawlana lost his shadow, which represented his worldly ego in the intense light of the Sun of truth, represented by Shams.

From a lot of sources we see that this breaking point in Mawlana's life was often highlighted. According to these, before Shams, Mawlana used to pray day and night, and would be involved in religious studies for years. When Shams' light shines upon Mawlana's heart and he submits to his teacher, he starts the divine dance of sama' with the guidance of his teacher. He starts to harvest with sama', what he couldn't while doing retreats[43]. He finds more in Shams'sohbets, what he couldn't find in other sufi practices before he started sama'. With the Sun of truth Shams, he gets rid of his relative existence, his ego or his shadow and lives a full experience of return, unity and love.

Differently from intellectual or ideological discussions, the heart to heart sohbets of Shams and Mawlana offers them both an experience, joy and an unmatched understanding. Since the first meeting of these two lovers of Truth, their conversations are quite different than ordinary academic lectures or a religious study groups. They get together in elongated retreats where the worldly interference is brought to a minimum[44]. Moreover, this sohbet is often carried out without a spoken word[45], in total silence. They seek completeness in love and sohbet. According to Shams, this sohbet is not to be understood with

43 See Fürûzanfer, *Mevlânâ Celâleddîn,* p. 194, 195; Gölpınarlı, *Mevlâna,* p. 73.
44 See Sipehsâlâr, *Risâle,* p. 136.
45 Eflâkî, *Ariflerin Menkıbeleri,* (Legends of the Wise Men) v. I, p. 261.

mind, it doesn't have yesterday, today or tomorrow. Love has nothing to do with yesterday or today[46].

In fact this sohbet is a monologue for both, rather than a dialogue. Because they are two friends on the same journey of completeness, they are spiritual twins or two facets of the same spirit[47]. Sultan Walad says that they appeared to be two, but they were one in the meaning. He says *"There are troops of soldiers of love but they are just tides on the same sea.* [48] *"* They see the divine beauty in the polished mirror of each other's heart, and see the divine realities and manifestations. According to sufi understanding of Insan al-Kamil, human is the mirror polish that makes the beautiful divine names possible to see[49], at the same time the Insan al-Kamil is the mirror where one can see the divine realities and manifestations, angelic secrets[50]. Divine realities manifest in such polished mirrors. A sufi will see these manifestations either in his own polished mirror, or just like Mawlana did with Shams, he will use the polished mirror of an Insan al-Kamil. Because God will never self manifest in any form or shape. The most complete and perfect witnessing of exalted Allah is possible with the truth of Insan al-Kamil, since *he is created in Allah's own image*[51]. Mawlana in his turn has experienced the infinite beauty of God in Shams, as an Insan al-Kamil. Therefore these sohbets are not done from mouth to mind but rather from heart to heart. According to Shams, one should not always watch his own mirror but through sohbets, he should also watch and read what is reflected from the mirror of beloveds. He talks about this in his *Maqalat*: *"Think of a page, one*

46 See Gölpınarlı, *Mevlâna,* p. 51.
47 Karakoç, Sezâî, *Mevlânâ,* Istanbul 1999, p. 39.
48 Sultan Veled, *İbtidâ-Nâme,* p. 60.
49 See İbnü'l-Arabî, *Fusûsu'l-Hikem,* thk., Ebu'l-Alâ Afîfî, (Dâru İhyâi'l-Kütübi'l-Arabiyye), Kahire 1946, p 49.
50 See Gazâlî, *Meâricu'l-Kuds fî Medârici Mârifeti'n-Nefs,* translated by Serkan Özburun, *Hakikat Bilgisine Yükseliş,(Ascending to the Knowledge of Haqiqa)* (İnsan Pub.), Istanbul 2002, pp 77-79; İbnü'l-Arabî, *Fütûhât (byr.),* v III, p 74.
51 See İbnü'l-Arabî, *Fusûs,* p 217

side is turned towards you, the other to the beloved. Or all the sides are turned towards others. You can read the side that is turned towards you, but what is really worth reading is written on the side that is turned towards the beloved. [52]" "Wise and human is the one who does not always read his own letter, but also reads the letter of the friend. [53]"

Hence this meeting is more than an intellectual meeting which could be understood by all. It is a love, unity and union experience that emerges from the intimacy of two sufis. Just like Shams' own explanation, thanks to this meeting, Mawlana could see secrets that were not revealed even to Shams' father nor to his shaikh in Tabriz Abu Bakr Sallabaf[54]. Because this secret, just like his name Shams/Sun means, exhibits pure realities and beauties that are not perceivable by naked eye. Both in *Mathnawi* and *Maqalat*, Shams/Sun is symbolically used in this meaning. Mawlana talks about Shams' reality as follows: *"Morning birds cannot stand the brightness of his light; think about the night birds, would they even want to see him? [55]"* As explained also in *Maqalat*, eyes cannot stand to see the light of Shams. In order to see the manifestation at Shams/Sun, one has to be a moon like Mawlana[56].

It is obvious that this lover of god became the muse of Mawlana. Mawlana tells that he cannot enjoy sama' without him, he doesn't even consider halal to make sama' without him, and cannot compose poetry, or gazals to enjoy. He can only enjoy news or letters from him, only with this enjoyment can he start sama', and recites poetry[57]. According to him

52 See Şems-i Tebrîzî, *Makâlât* , p 151.
53 See Şems-i Tebrîzî, *Makâlât* , p 186.
54 See Eflâkî, *Ariflerin Menkıbeleri,* (Legends of the Wise Men) v I, pp, 254-256, 511-512; v II, p 261, 262; Sipehsâlâr, *Risâle*, p 131; Gölpınarlı, Abdulbâkî, *Mevlânâ Celâleddin, Hayatı, Eserleri, Felsefesi, (Mevlana's Life, Works and Philosophy)* (İnkılap Pub.), Istanbul 1999, p 57.
55 See Sipehsâlâr, *Risale,* p. 133.
56 See Şems-i Tebrîzî, *Makâlât* , p. 71.
57 See Sipehsâlâr, *Risâle,* p. 138, 128; Eflâkî, *Ariflerin Menkıbeleri,* (Legends of the Wise Men) v. II, p. 286.

Shams is the meaning of the forms, unseen of the seen. Without meaning, one cannot enjoy either poetry or sama'. With his own words, he is "the shape of love. [58]"

We understand both from Shams' own words in Maqalat and Mawlawi sources, Shams says that he is a sufi "whose opening preceded his sufi practices, retreats[59]", and the state he acquired at his childhood was only going to be understood at his later ages by Mawlana. In his own words, after the experience he was someone "who did not talk, did not open his mouth, but was full with words, sayings and meanings. [60]" Mawlana was Shams' language, he became the translator of this secret. Hence these two completed each other in their paths. Mawlana says the following about this: "You are drunk and I am drunk. Your drunkenness is mixed with mine; in any case we are like the mortar's pestle and mortar, two and one at the same time. [61]" One cannot observe a shaikh – murid relationship in classical terms in this meeting. In other words, Shams is not teaching Mawlana what he does not know through classical education. They are both experiencing the divine beauty in each other's polished mirror of heart, and living a sufi experience. In this sohbet, one cannot tell who is the teacher and who is the student, who is shaikh and who is murid; the grace flows from both of them[62].

We see this strange feature in Mawlana and Shams' sohbet. This is divine love. When Mawlana was advancing in his sufi path through self discipline and retreats, he became a murid of love, and gave up everything except the image of his friend and entered a spiritual retreat after his meeting with Shams. He left the sermon throne and

58 Mevlânâ, *Divan-ı Kebir,* haz: Abdülbaki Gölpınarlı, (Remzi Bookstore), Istanbul 1958, v III, p 225, b. 2104.
59 See İbnü'l-Arabî, *Fütûhât (byr),* v II, p 349.
60 See Şems-i Tebrîzî, *Makâlât ,* p 274.
61 Mevlânâ, *Divan-ı Kebir,* v II, p 123, b. 999.
62 Gölpınarlı, *Mevlânâ,* p 96, 97.

kneeled down before the expert of love. He became a student despite his experience[63].

III. Separation: Sorrow/Silence

As much as the short union of these two lovers of God, their separation also had a big influence on Mawlana who tried to tell us about the fire of primordial "separation". As told in one of the letters that Mawlana wrote to Shams during his days of longing, they are like the honey and beeswax. With the fire of separation, the beeswax burns and gives light but is far from sweetness of honey.[64] This metaphor is very important from the perspective of sufi experience. When the union represents the unmatched spiritual love and joy of being with the beloved and separating one from the limited self, separation represents enlightening others with the benefits of this experience by coming back to worldly consciousness.

Let alone the outward causes, the influence of this separation is at least as important as the meeting of these two lovers. This separation will cause Mawlana's love to overflow. As much as the joy of union, separation also plays a major role on a sufi's experience. The educating role of this fire of separation is also told in the Mathnawi: *"What can cook the raw other than the fire of separation, what can save him from mischief?"* [65]

Therefore the second important feature of the friendship of Shams and Mawlana is separation. During this period Mawlana is at times at a deep sorrow and silence and when news from Shams come he gets into a climax of joy and tells new gazals and poetry and does sama'.[66] Eflaki considers this separation a *jalal* manifestation that is prerequisite for the appearance of *kemal (completeness)* and describes it with Shams' words

63 See Fürûzanfer, *Mevlânâ Celâleddîn,* p 188 vd., 192 vd.
64 See Sipehsâlâr, *Risâle,* p 139; Eflâkî, *Ariflerin Menkıbeleri,* (Legends of the Wise Men) v II, p 285, 286.
65 See Mevlânâ, *Mesnevî,* v I, p 246, b. 3058.
66 See Sipehsâlâr, *Risâle,* p 138.

as follows: "Mawlana had only seen my beauty, not my ugliness. Now I am not a hypocrite since I left him alone and showed him my badness so he can see me in my completeness. Only those who can see both my beauty and my ugliness can find a path to my sohbet." Now aside from union, a manifestation of *jamal (the divine beauty)*, the sufferance of separation as a *jalal* manifestation *(divine might)* is also guiding Mawlana in the way of being an Insan al-Kamil. As Allah All Mighty says in his verse "He is the First, the Last, the Seen and the Unseen" *(Hadeed 57/3)* He is the owner of opposite attributes of completeness (*Jami ul-azdaad*). Abu Said al-Harraaz tells that Allah can also be recognized by "*joining together the opposites*[67]", likewise, one can only advance in the path of kemal by joining together the manifestations of *jamal* and *jalal* and experiencing the *Jami ul-azdaad*. As we see in the path of Mawlana, nor only manifestation of *jamal* upon love, joy and union, neither manifestation of *jalal* of sufferance, sorrow and separation can lead one to the ultimate target of *kemal* in his path. A sufi will reach the state of *kemal* only in harmonious balance of these two manifestations. We see that Mawlana has experienced this completeness in his life before and after Shams. Therefore as much as union that is symbolized in Shams' figure, also the sorrow that is caused by him is important in Mawlana's sufi experience.

Mawlana sends him many letters to make him return saying *"O love! O beloved! Quit stubbornness and come despite obstacles. O Sulayman, the owner of phoenix'!* [68] *"* In return, although he had to be separated from Mawlana as a divine must, all that Shams asked for was Mawlana: *"If I had one wish, Mawlana would be sufficient to me*[69] *"* Although he had convinced him to come back after the first separation by sending his son Sultan Walad to Damascus, the second separation was a true separation[70].

67 See İbnü'l-Arabi, *Fütûhât (byr.),* v IV, p 158.
68 See, Eflâkî, *Ariflerin Menkıbeleri* (Legends of the Wise Men), v II. p 283, 284.
69 See Şems-i Tebrîzî, *Makâlât ,* p 159.
70 See Fürûzanfer, *Mevlânâ Celâleddîn,* p 216 vd.; Gölpınarlı, *Mevlâna,* p 82, 83.

The fire of love of Mawlana, who could never hear back again from Shams, becomes ever more intense.

With Sultan Walad's words:
"Shaikh became insane with his separation, he became Younous without head or feet. Saikh who was deciding on religious rules, became a poet with love; he used to be a poor now became the wine poorer.
But not the wine made from grapes; one who belongs to light, drinks nothing but wine of light. [71]"

Mawlana, who lives in seclusion after his separation from Shams, morns him in total silence. He is in such a silence that he even goes as further as to unusually leave the education of his disciples upon his friend Salahuddin Zarkubi and speaks only with him. He sees the light of friendship of God that he saw on Shams, also on Zarkubi, so he stays close to him for a long while[72]. Sultan Walad tells about this as follows:
"He told his friends with love: I do not have anything to do with anyone in this world.
I do not have anything to do with you either; get together around Salahuddin.
I do not have the desire of being a shaikh; no bird can fly with me.
I am good in my own universe, I do not want anyone; those who approach me would disturb me as flies.
From now on all of you should be with him; you should work hard to meet with him. [73]"

We understand from Sultan Walad's notes that tell us that Mawlana, after Shams, found this reality in Salahuddin Zarkubi that the meeting of

71 Sultan Veled, *İbtidâ-Nâme,* p 65.
72 Sipehsâlâr, *Risâle*, p 137, 144, 145, 147, 151; Eflâkî, *Ariflerin Menkıbeleri,* (Legends of the Wise Men) v II. p 287, 294; Fürûzanfer, *Mevlânâ Celâleddîn,* p 250, 251.
73 Sultan Veled, *İbtidâ-Nâme,* p 79, 80.

Shams and Mawlana was not only a historical meeting, and Shams was not an ordinary figure who made him experience truth and spiritual reality:

"He (Mawlana) said Shamsaddin; why did we sleep? He came over again. He changed his clothes and to show his face and walk among us, came again.
If the cup has gone, is it not the same wine that you are drinking?
Both cup and glass are similar; gnostic, is the one who recognizes wine.
That person who has reached divine mercy would not be left without wine.
But those who look at the cup of bodies, those who only see them will not enjoy the wine of life. [74]"

Therefore what Mawlana experienced was not Shams' historical being, but his essence, his light of divine friendship and his sides of love and beloved that is not bound by time, space or body, and that could manifest in different forms. His reality and love of wine could manifest in different bodies, different cups, just as it was told in *Ibtidâ-nâme*.

At this stage silence is prevailing in Mawlana's world of contemplation and imagination. Although both separations effects were the same at the beginning, they became different later. After the first separation Mawlana was deeply affected by Shams' missing and this led him to leave his lectures, his students and lived in a long seclusion in silence. This period can be considered an annihilation (*fana*), letting go of traditional concept of self, from the perspective of sufi experience. In the first Separation, Mawlana lives both joy and sorrow, goes and comes between hope and hopelessness when news come from Shams. Although the same is true at the beginning of the second separation, when Mawlana understood that this was a separation for good, he came out of his sorrow and mourning[75]

74 Sultan Veled, *İbtidâ-Nâme,* p 79.
75 See Eflâkî, *Ariflerin Menkıbeleri,* (Legends of the Wise Men) v II. p 269; Fürûzanfer, *Mevlânâ Celâleddîn,* p 226.

back to sama' and writing poems, started to be with Salahuddin Zarkubi[76] instead of Shams, and went through the transition from *fana* to *baqa*.

Finally after the passing of Goldsmith Salahuddin, he would have his sohbets with Husamuddin Chalabi, and with his assistance, he would return to the world and to his students with *Mathnawi*[77], the essence of all this turmoil in his path. In short, Mawlana who lost his hope to see Shams again, finds new muses who would offer them basically the same essence. Consequently, when the union of Shams exalts him spiritually, separation from him causes him to return back. This is returning back to humanity upon a different reality of an Insan al-Kamil who was cooked, when he was raw. If it is told with sufi terminology, there is a difference between *farq (difference)* and *farq* after *jam* (*union*), "*farq al-thani*"

If we wanted to express this with the help of Shaikh al-Akbar's classification of awliyaullah, Mawlana who was *wasilun* to love and unity with Shams, became included among *rajiun* and joined the ranks of kamils upon his separation from him. Ibn al-Arabi sees these sufis who return to people after their divine ascension and benefit them with their experiences with the purpose of education, as inheritors of prophets[78]. Therefore, as much as the union, separation also benefited Mawlana and caused him to return to his students, hence to entire humanity with a perfect inheritance. Mawlana's ascension with Shams is best reflected by his distance from his books that he loved so dearly, from his lectures and students and trusting them to other teachers while he was still alive, and later after this stage his descent after him is reflected by his great *Mathnawi*.

76 Sipehsâlâr, *Risâle*, p 144.

77 Regarding how to start writing Mesnevî as per the request of Hüsameddin Çelebi, See Sipehsâlâr, *Risâle*, p 153; Eflâkî, *Ariflerin Menkıbeleri* (Legends of the Wise Men), v II. p 325, 326; Fürûzanfer, *Mevlânâ Celâleddîn,* p 279, 280; Gölpınarlı ., p 119.

78 See İbnü'l-Arabî, *Fütûhât (thk.),*v IV, p 107, 108.

Conclusion

Mawlana saw the divine love and the perfect manifestation of divine names and attributes in Shams, i.e. in the mirror of the heart of a perfect human. The effects of his encounter surpassed the limits of time and space and caused Mawlana to experience a spiritual evolution. If we had to explain with Mawlana's concept of ego; the ego that was constructed of his identities such as a lecturer, a scholar was destroyed by Shams who did not restrict himself with any space, mission or tradition or even with shaikhhood, and hence Mawlana reached his eternal ego. According to him, the real self is the one that comes from eternity, the one that gets rid of the relative self, the "*selfless self*". To him, "I" talking about the outer being which is nothing but a shadow is just in figurative meaning[79].

In short, Mawlana got rid of all the restrictions of his relative self and reached his eternal self thanks to this encounter. The biggest proof of his freedom from the limited self is the fact that he turned away from his social circles and became a complete darwish who was not at all understood and largely criticized by his contemporaries, when he was admired and respected by statesmen, students and everybody around him. As a result, due to the divine manifestation in this encounter, all the obstacles before Mawlana's eternal self were destroyed and the realities that reflected from his mirror of heart reached people with different languages, religions and races and took an international form. Meeting with friends of Allah, gnostics is not an ordinary meeting. To be with them is *"to be away from egoism."* [80] Shams tells us the extent of Mawlana's turning away from his ego, despite his respectable scholar and teacher carrier, with the following words: *"He does not have a match. He would talk to best experts about science and religion with strength. He is superior to them, has a better taste and is better than all of them… I couldn't know one tenth of these things perceivable with human intellect that he knows*

79 Mevlânâ, *Mesnevî,* v V, p 336; verse. 4135-4140.
80 See Şems-i Tebrîzî, *Makâlât* , p 153.

even if I had to work and study for a hundred years… Before me, while listening to me; I don't know how to tell, he would be like a two year old child sitting before his father, or would listen to me with a shy face as if he was a convert who never knew anything about Islam in his life. [81]"

In short, what Mawlana experienced with Shams was more spiritual and ontological rather than historical. The union, love and unity that was realized in this encounter was not experienced in Shams' words but directly in his truth. After his meeting with Shams, Mawlana chose his secret *(in mast heart)* instead of his worldly place that he had acquired after long endeavors. Of course these spiritual and existential experiences are more influential and encompassing than human experiences. These experiences that make a sufi perceive love, union and unity, make him look at beings, human and religion with this new perspective of his and shapes all his actions with his new holistic approach. Mawlana saw all his other involvements less important after knowing Shams, and left some of his involvements in life. However, after all his sufi experience and diving into the depths of the sea and entering the ranks of *waqifoon*, he returned back with perfection to be among *rajioon* and left *Mathnawi* as a heritage to all humanity, which is more instructive than his gazals.

81 See Şems-i Tebrîzî, *Makâlât* , p 157.

Shams' Intellect

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May your evening be auspicious and may all the foul fade away!
Greetings to all those present!

We have been dealing with the intellect *(aql)* of the wise lately. The reason is that especially nowadays some of the people who are not the passengers of this journey claim that "The wise don't have any intellect" and confuse others by concluding that "They cannot suggest solutions to the problems of our era." When some people first hear these statements, they may consider them as correct and get confused. Actually this is not due to sufis not having the understanding of "rationality". Their "intellect" has differed from sufis' "intellect". God knows which one is the source of the problem. But as a servant of God, let us try having a look at this problem.

When we look into the roots of the problems today's people face, many thinkers express that the conception of "intellect" plays a big role. One should ask what kind of intellect may have caused all this negativity: There is starvation in many countries; some people live in prosperity whereas some suffer from hunger; people still continue to emit carbon which upsets the natural balance whereas others pay the bill of this ignorance. Today's people, their exploitative capitalist economic understanding and the mentality polluting the environment. Our research makes us conclude that the modern "intellect", which is believed to be the main source of these problems is a distorted intellect and that even though today's intellect is called intellect, it is not real intellect. These are some outcomes of thorough consideration. I have been contemplating on such issues recently.

These respected sufis who we are studying establish a relationship with intellect in quite a different way from other scholars in other fields. And I think that the secret lies here. There is a difference in meaning between the way sufis and others define intellect. What kind of an intellect do the wise possess? Where is their intellect? In the head? What is its function? I will try to focus on these issues in my speech. As I am the last speaker and we are short of time, I will try to be brief. As you may remember I also focused on Rumi's intellect last year. This year my focus will be on Shams' intellect. There is no difference in meaning but it is very challenging to focus on Shams' intellect. The intellect of mejnuns!...

Before I start quoting on this specific topic, I would like to draw your attention to two points. It is actually a secondary topic but some people have been putting forward some falsifiable statements on the dispositions and interests of Shams and Rumi and confuse some others' minds. It is as if there is an ecole represented by Shams-i Tabrizi, another ecole by Rumi and these may sometimes contradict. Such an approach to this subject can be displayed by some general historians who are not knowledgeable about Sufism. However, I believe that we should not forget the fact that the sufi understanding represented by Shams is an integral part and a continuity of the spiritual station that Rumi was in. This point is very significant. We all should know that Sufism is a school of maturity and an ecole that takes a human from rawness to maturity. Continuity in this creates a dynamic structure. One can reach the state of Shams when Rumi or vice versa. One should be aware that everyone can experience these states. One cannot feel consent when such sufi masters are dealt with separately like in the compound vessels. They reflect mirrors to each other. They are complimenting just as lego parts are. It is a very natural part of this gigantic school that the wise help each other in a complete and universal manner. States and interests can be different but the target is the same.

If we know the meaning of this model of four components: Sharia-Tariqa-Marifa-Haqiqa, then we would easily understand what is meant by the fact that every mullah needs a Shams**.** Let that person be Mullah Hudavendigar of his age; I believe even he himself would desperately be in need of a Shams. We can apply this to our present day as well. How encompassing a conception of a mullah without a Shams may be? As it surfaces, a Shams is desperately needed at a certain stage of mastering religious knowledge *(ilm)*. However, it is astonishing that Shams himself needs a mullah from time to time. If we are capable of solving the mystery of this mutual relation then we can grasp the connection between Sufism and the rest of religious knowledge. As people in the past would say: "Let the one solving this mystery come closer" Let us all together look into this mystery. I believe the encounter between Shams and Mawlana is a self disclosure to each other, putting a mirror of one name to another; that is why as we analyze both Hz. Mawlana's and Hz. Shams' sayings we meet a perfect overlap. I would exclude scholars of modesty and *melamet*, but in this modern age the attitude of a Sheikh to his disciple or that of a disciple to his Sheikh may not have any resemblance to the aforementioned attitude; certain attributes may become more prevalent. Nonetheless, since both Shams and Mawlana transcended the attributes and became the manifestation of essence *(dhat)*, we certainly cannot see Hz. Shams or Hz. Mawlana using the expression, "Sheikh" for themselves. The complimenting of both Shams and Mawlana to each other by saying "I am his disciple and he is my disciple" manifests an outstanding level of cognition and comprehension. In this closeness, and true friendship one cannot claim superiority or emphasize a difference by saying who became whose spiritual guide or who became whose disciple and what should only be considered is that both of them were among the most advanced scholars, gnostics and spiritual guides of their time. I am personally very much influenced by this meeting of Rumi with Shams. By this, I do not mean the physical encounter. In fact, I deeply admire and am inspired with the meeting of these gifted men. This spectacular

statement of Rumi writes of Shams: *"Pir-i menî mürîd-i men",* that is "he is my Sheikh and also my disciple *(mureed)*" is a spectacular equivocal "vav" *(meaning a link, connection)*. Jamal to jamal. And continues: *"derd u devây-ı men";* meaning, "you are my pain and my cure". Rumi's saying "he is my cure" in fact divulges the secret. He cannot stand it any longer and has the last word: *"Şems-i meni hüdây-ı men"*. A hard nut to crack, here, it seems almost impossible to translate this expression. That is to say, we cannot translate it into another language not even into Persian. This statement is originally in Persian, yet many Iranians require interpretation even in their mother tongue. Nevertheless, grasping the sense of an expression involves something beyond linguistic capabilities. For the time being it should only be heard, the meaning will reveal itself in time. Word-for-word translation of his odes is hardly sensible. A literal translation may not convey the true meaning or distort the actual sense or reduce the emphasis embodied in the text. At this place, efforts should be made to render the meaning into a closer expression; such as "My Shams is my guide, my source of God-inspired truth".

Hz. Shams says of Hz. Mawlana; "There is no one like him in any other place in the world. He is unique, he is the one and only. You see he has a broad and in-depth knowledge in all sciences, conventional wisdom, theology, grammar and syntax and logic to bring the greatest experts to heel. Even in my opinion, he is more superior, more intelligent and charming than all of them. In these subjects and in these rational sciences I can never acquire his talent even after a century of trying to work out how to do it. We owe to give him the respect and honor he deserves, I am not like him. But, he is so forbearing as if he does not know anything due to his modesty and humility. Well, it is shameful to say, but frankly speaking, in my presence and while listening to me he gets all shy and embarrassed like two- year-old boy sitting in front of his father or like someone who had been newly converted to Islam and has never heard anything about Islam." Now look, you reach a certain level in conventional wisdom,

knowledge and rational sciences, many people call you an excessively learned man, a master, but you may sit almost like a seven-year-old boy, almost like an illiterate and uneducated person in front of an experienced man who has reached spiritual maturity and get enlightened by him. What a great modesty. However, in Sufism it is said that; "Teach those who don't know and who say they don't know. But show the door, to those who say they already know."

Hz. Mawlana, while mentioning about Hz. Shams, says; "Since we are mentioning about Shams then it has become necessary to explain and comment on some of his allegorical and symbolic blessings. He thinks why the highest rank, the holy state of mind he reached needs to be explained to the experts on parables, symbols and allegories. All this is because sympathization law exists in the world. In the words of old people the universal law of "attraction and repulsion". In other words similars attract each other. From that point of view, Hz Mawlana's effort to try to understand and explain the mystery of Shams would also shed light on us. Let's do this for the sake of that feeling of being similar to them. If we try to understand his intellect *(aql)* with our little intellect and try to explain it to all of you; who knows maybe this would help our intellect resemble to their intellect. It is very blissful to deal with the intellect of those such as Hz. Shams. This is because it is a very different and unique "intellect", of a kind of wisdom and philosophy that we have become estranged from. It is not the intellect of the followers of Aristotle but of the sympathizers of Nasreddin Hodja. Nowadays, it is called "Fuzzy Logic" in western countries.

Risale-i Sipehsalar, is one of the most reliable historic accounts of Rumi's life, a legend has it that, Shams had prayed for many years to meet someone who could stand the grandeur and uncompromising intensity of his presence and receive the full transmission of everything Divine love had taught him. This has influenced me deeply; these are brave men,

Kırkpınar wrestlers. Shams prayed passionately to God to meet someone who would be able to stand his intensity and receive the full transmission of everything he had; a strong and muscular man!

Frankly speaking, it becomes really unbearable to attend lectures, courses and conferences, sometimes it becomes very boring and it requires patience. If the environment is warm and moist, you might be overcome by languor. Whereas, on the other hand, we only make narrations and even this becomes boring after 20 minutes and our minds can shift into different modes. However, at this point, the mode, structure and content of the conversations that Shams implies are different. They are meaning and energy loaded conversations. They are of a type making the dead come alive. It is a perfect way to sweep someone off their feet or to make everyone jump with joy. These are conversations which are called "*Ez sohbeti-mâ bûy-ı Muhammed âmed* "*(dervish conversations and discourses from where the nice and pleasant fragrance of the Prophet Muhammad (PBUH) comes)*. From time to time a special training of religious order *(seyr-i sülûk)* is conducted by way of conversations. There are even conversations in which there is no talk at all. From time to time some very special training sessions are held such as training of insight and/or wisdom and of prudent consideration. It is really very difficult to find a person who can withstand a manifestation that comes into existence by way of or through such a conversation. This is a state of being loaded. Shams has long been loaded with all these manifestations and his heart was burning with passion trying too hard to find a person to whom he can transmit all of these. He was almost like a woman struggling in labor and pain to give birth but cannot! Just like Şâh-ı Velâyet standing at the blind well. As you know, Shams' arrival in Konya just as Hz. Şeyh-i Ekber who was ordered to go to the land of Rum, or in a sense a recommendation for him for a place "where he can find the people he can pour out all the contents of his heart" when he was in the ceremony of going around the Kaaba during the pilgrimage, was primarily for Shams' health. He had to find

someone to whom he can put out his soul, to whom he can transmit such load, just at that time Hz. Mawlana suddenly appeared in front of him.

As you know, in ancient alchemy it was called "Solve et Coagula", to dissolve and bring together, to separate and unite. It is an ongoing process, thus the alchemist is functionally identical to the perfect human being *(insan-i kamil)*; the supreme teacher, perfect guide. The perfect guide first dissolves the previously formed structure of his disciple and then unifies and builds a new formation.

Rumi had undergone a process of dissolving and creation of the new personality by Shams. Rumi's exceptional achievement along with his intriguing relationship with Shams even surprises him. In this master-apprentice relationship Rumi's and Shams' views were unified in terms of advancing religious practice from imitative to a conscious level. According to Hz. Şeyh-i Ekber, it is the manifestation of God in human forms rather than manifestation of Divine attributes. In this relationship where two beings are reflections of the Divine for each other is a step beyond the privileged yet hierarchical relationship of Sheikh and mureed *(disciple)*, it is where no superiority or power is exercised by one over another; in other words, a relationship of true love.

The works of Shams, ***Maqalat***, contains prominent spiritual advice. Each sentence is a hard nut to crack. His secret codes are embedded in the text of ***Maqalat***. Shams writes: "I want to explain, interpret these statements to you. I use a symbolic language. This may not be a decent manner." Here, "decent manner" represents the regular curriculum, legal theological school *(madrasah)* curriculum. I use a language other than the narration style of mufti. I felt ashamed of myself for interpreting these but what can I do? As Yunus says, "what if I die without having said it!"

As it is known, Sufism is a method, a path. In order to contemplate this methodological art and to gain accurate insight into its consequences, one should approach the method through its internal mechanism.

Now let's listen to Hz Shams, he says "All water has the same source. Even if it runs through different courses or canals, all water has originated from the same source. In the course of time water running through this course changes its way and starts to flow through another course, then passes to its own bed, and then one day comes the time ,it changes its bed. As you know, one day comes the time and a stream, branch, creek or a small river runs into and joins another river and becomes a larger one. Sometimes water running through that path begins to run towards this side. Now therefore, those who find and arrive the originating source of water passing and running through different courses and canals and drink water directly from its source and definitely will get enlightened from it. That person, as from that point onwards, would get rid off these branches and their roots, that is to say that person who arrives the originating source of these creeks, streams or small rivers begins to drink water from main rivers as from that point onwards. Those who climb and sit on tree branches shall fall down breaking the branch. Those who climb and sit on a tree branch would definitely cause harm both to trees and themselves. Tree branches are thin and are not inherently strong, and cannot carry much weight and those who sit on these branches would fall down. But those who rest or lean against the trunk of the tree, shall be able to reach all the branches and acquire them and therefore they can sit in a safe and secure manner. They become merry and wine and dine in their beloved's homeland, and pass on to the intellect.

Now, at this point we begin to see the description of "intellect" in Shams' words and works gradually. There is a type of "intellect" which lies at the very root of the soul. One should pass through this intellect or otherwise you could not find the path to the Beloved's abode. How could

it be the people with high intelligence and ability to think doesn't want that everyone has this type of intellect". Now look, there have been criticisms against this type of intellect, but against these criticisms there is again an "intellect", in other words Hz. Shams' intellect. Now we are trying to find out what type of intellect is his intellect.

Shams says: "One is a philosopher, and says that what I say is reasonable and rational. However he is not well aware of this divine intellect. That is to say although philosophers say that they think and talk reasonable but they are not aware of the divine intellect at all."

There are some specific areas and fields in which this type of intellect, or in more correct words this level of intellect cannot enter, cannot penetrate. These areas need a different type of intellect. Now let's listen to Shams: One day, in the lodge, dervishes could not match the rhythm while whirling in circles in order and could not harmonize themselves in spite of several trials. Let me explain, for example those who are familiar with music describe this situation by a musical term "could not strike up the tune". However, this term is not used only in musical field. It is used here in a different meaning than it is used for musical arts. Here it is used to describe one could not get the mood or could not be in the mood. Of course in this particular situation music is not an objective but an instrument. Dervishes could not match the rhythm. Sheikh *(head of dervishes)* says "Mind you, most probably there is a stranger among dervishes. "They look all around but could not find the stranger. No look all of these are enigmatical expressions. First of all we should understand what "stranger" means. Sheikh says "Okay then, look over your heels and shoes carefully".

Doesn't it remind you of a verse of the Holy Koran? For example, doesn't it remind you of the verse "Take off Your Shoes *(sandals)*? Wasn't Prophet Moses ordered to take off his sandals while he was in a tour around the

Sinai?, This area, though, is a mountainous area with stones, soil and thorns that may prick into bare toes. On the contrary one should wear shoes *(sandals)* while walking in such an area. In other words, he should have been ordered "Hey Moses wear your shoes, this area is mountainous area with stones, soil and thorns that may prick into your bare toes." But, on the contrary he was ordered "Take off the sandals from your feet, for the place on which you are standing is holy ground." That is to say this is a holy place. Sufi interpreters have interpreted this verse in the meaning "Moses take off your intellect here, this is because if you look into the matter by a categorical intellect, by a curtained *(veiled)* intellect a full manifestation cannot come into existence." Now at this point, Sheikh's warning "there is a stranger among us" as the reason of that dervishes could not match the rhythm while whirling in circles in order and could not harmonize themselves in spite of several trials really means that "there are dervishes among us whose minds are at their shoes." Mureeds suppose that there is an individual among them who is a stranger. But this is not the case, there is no stranger among them, they are all our dervishes. Look over your shoes. That is to say take off your shoes. As a matter of fact, whirling dervishes do not wear shoes; they whirl on their bare feet or wear only special light thin-soled boots. That means the issue is different. Sheikh says you are trying to whirl without taking off your intellect and accordingly you cannot match the rhythm. First of all let's take off these shoes, and then we can divest ourselves of all worldly concerns and a full manifestation would come into existence. Curtained *(veiled)* intellect, in this meaning can be a curtain hindering the full manifestation and enlightenment.

Intellect functions as a tie for individuals hindering the action. These ties are unbound by virtue of "love." Intellect says "Stand still, do not move any further!" whereas love says "Break the walls down, see and continue to see and move forever!." Love is a little bit "laubali" *(free and easy)*. By the way, at this point I want to emphasize that the root of this

term "laubali" is of a high importance. The most prominent Sufi masters generally use this term in their poems. The word "Bâl" means wise and sensible person who thinks in a balanced manner with sound mind. However, when the word "la" comes in front of it then it means a person with absorption in his/her mind in something other than his/her surroundings. These persons are called "laubali". In this sense, Shams-i Tabriz is trying to say:" We are the individuals who get bored of this regulatory and organizing function of the intellect. This is because; to restrict, to impose limits in a sense is one of the biggest curtains separating the free soul from its source."

Therefore, now we understand that there are different degrees/ranks of the intellect. While contemporaneous philosophers reduce the "intellect" to one meaning, Sufis describe it with different levels. In this ranking, the highest level of intellect acquired by Shams-i Tabriz and followers of his path is called love. That is to say there is not any conflict between love and intellect. In Sheikh the state of the highest level of intellect in its final stage uncovering the most profound dimension of the person's fulfillment which is the dimension of love is called the intellect of "ukalây-i mecânîn"; in other words, intellect of persons who are madly in love *(true dervishes)* and who are with absorption their minds in true love other than their surroundings. That is to say, the highest level of the state of being madly in love for these dervishes is in a sense is the manifestation of a type of intellect, which is the highest level of intellect. When it is reached to the dimension of love this does not mean that one is taking off his/her intellect. Just at this point, the fragmented intellect which operates in the partial and that cannot realize the holistic consciousness converts into a different state and called by a different name. At that point, it is no more the intellect of a child or an immature adult. It evolves to become a different intellect. Hz. Mawlana uses the term akl-ı cüz'î aklrâ bed-nâm kerd "to explain this situation, this evolution. That is to say, in fact we are not completely against the intellect, we only criticize its

fragmented state. In our opinion, the integrated holistic intellect is divine. I think that having a better insight into the levels of intellect definitely helps us in solving the mystery of the event. For this reason this subject is of a high importance. This is the key point what the philosopher cannot understand or apprehend. He believes that there is only one type of intellect, and this is his intellect……

There is a very common saying. There are people who say that it is a hadith: Hubbu'l-vatan mine'l-iman", in other words, it is a phrase meaning "love of homeland is part of faith". There is a section in ***Maqalat,*** where Hz. Shams interprets this saying, and it is very important from the standpoint that it indicates how high a level of intellect Hz. Shams has reached. I will address it very briefly, but I want you to understand the allegory, the deep symbolic expressions it contains. Each of the knowing and intellectual wise men has tried to find and solve the mysteries of symbolic and allegorical expressions. Sufi researchers like us are humbly studying and exploring their mystery. These mysteries are not of a type that is included in mystery books which are very trendy nowadays. Actually, mysteries of life should be analyzed rather than the fantasias included in mystery books. Of course, there are some authors who address and narrate these mysteries through novels. There are also men and women of letters who raise interest by simplifying these complex and heavy subjects in a manner people can easily understand. For example, Coelho's novel "the Alchemist" is this type of a book. I don't criticize this type of books and novels.

Now Shams says in his ***Maqalat: "***There are people who say we don't understand at all why the son of a very great man follows after a stranger from Tabriz. Is the land of Khorassan governed by Tabriz? There had been people who had evaluated Hz Mawlana's being subject to Hz. Shams in this manner, in other words there had been people who had despised and underestimated saying and thinking that a citizen of Khorassan, the son

of a long established family from Khorassan is being subject to a Tabrizi. There are also people who think in some way dependent on land and say that Tabriz lacks spirituality but Khorassan has it. Of course, all these disturb Shams-i Tabriz immensely. He says: These people do not have intellect; this is because they place and show an exaggerated respect towards the land." Then continues his words and says "If an Istanbul citizen says Mecca belongs to this world, in other words Mecca is in the material world but faith is from another world or faith is in the spiritual world then the obligation on the part of the Mecca citizen is to be subject to the Istanbul citizen. This is because; the Istanbul citizen has the faculty to apprehend the spiritual world. Now look, we physically go to Mecca, but this is totally a different thing. . But you cannot attain the mystery of Kaaba, even if you are native born citizen of Macca –like Abu Jahl - however, this does not mean anything. There are so many people who are not able to discern the truth of Kaaba, May God forbid!! In other words what he wants to say is that living next to the Kaaba does not automatically give us the opportunity to learn about the mystery of the Kaaba. Love of Mecca belongs to this material world, but faith does not belong to this world. This is because faith belongs to the other world. Just at this point Hz. Shams again makes a reference to one of the hadiths of the Prophet Mohammad *(PBUH)*. The hadith is as follows: "**Islam** began as **something lonely,** and it shall **return to being** something lonely**".** Shams-i- Tabriz in his work ***Maqalat*** allegorically explains that Islam does not belong to this material world since the first believers of Islam were strangers among their tribes, in other words, they were the righteous few among the evil masses. What is meant here is that the Ghuraba *(strangers)* are the people of integrity and that paradise and happiness are for those strangers. In a hadith, it is said "This world is a prison for the faithful but a Paradise for unbelievers".

Shams also emphasizes that purifying the soul by getting rid of the love for this materialistic world is very difficult. Love for materialistic items

can be an inclination towards a piece of land, or love towards offspring, woman, money, real estate, property, promotion and competent authority. Shams-i- Tabriz says that a great effort should be made to get rid of the drunkenness of love for materialistic items. Just as from this point onwards ends the materialistic world and begins the spiritual world. Now look, the high level of intellect of Hz. Shams comes into view at this point. He says this time begins the drunkenness of spiritual world for those who are drunk in the divine love. In other words, he does not say oh everything is okay and fine; we have passed to the spiritual world by getting rid of the love for this materialistic world. What he says is that this time begins the spiritual taste and drunkenness of soul. This is because the spirit has not yet appeared; however, its drunkenness is great.

Just as each other philosophy or movement, Sufism also has its own specific terms. These terms are not disconnected from each other. On the contrary, they are correlated with each other. For example there are two terms, the first one is the "sahv", and the second one is the "sekr". These are closely correlated with each other. We can translate them as "sobriety" and "drunkenness". But the word drunkenness used here means the state of being drunk but not from wine made of grapes. Now the drunkenness on the path to God appears first in the third stage. But, at the later stages there is a stage where the drunkenness is greater. But this drunkenness is very close to the state of being conscious. This state which is called "sahv" by the Sufi masters, is the state of the Sufi who has returned to normative consciousness after the state of "sekr" and in which the Sufi has digested the mystical experience in his/her conscious and is ready for further stages, in other words he/she has not become drunk and may go ahead in his/her revealing further and this is the stage which is described by Shams-i- Tabriz. Whereas, on the other hand, some researchers, while introducing Shams-i- Tabriz, emphasize that he is only the representative of the school of love and is from the school of drunkenness, who uses the symbolism of wine and drunkenness to

describe the ecstasy of melting into the mystery and presence of God and that Hz. Mawlana is from another school. In our opinion, this is not true and does not reflect the truth. But as can be seen Shams-i- Tabrizi had gone through and experienced all of these stages, namely "sekr" and "sahv" and then "sahv" after being in the state of "sekr".
Now, at this point I want to pass onto a very important saying from Shams-i-Tabriz which has received much scholarly attention and is relevant to our subject. He says "Where is more importance placed on heads? Animals are important for their heads whereas human beings are important for their secrets, in other words for their intellect". Now look, Shams-i-Tabriz when mentions about animals he uses the word head to define their brain system but he does not mention of human beings' heads when he defines intellect. According to this concept the place of intellect is not the head but the heart. What a pity for anyone who lives only by his/her head, in other words with a head no intellect but not by his/her heart. But if that person lives with his/her *(sirr)* secret heart, this means that he/she lives by his/her intellect. This is to say intellect and sirr are identical for Shams-i-Tabriz. In our opinion, this saying summarizes everything.

In the meantime he says that drinking wine may cause one to go mad. He also says "If you don't get drunk with ten cups of wine, then you may have twelve cups of wine. Let's suppose that you drank a jar of wine and finished that jar of wine, this time you may drink from another jar. If that much is not enough for you, then you may begin to drink by gallons, after you have consumed and finished all of the wine in your house. Then the tavern keeper would say you "you drank all of the existing wine and no remained, from now on you should go to another tavern and drink there" Now look, he gives the example from a physical tavern. Then after a while he says: "For God's sake why am I telling all of these. Why am I mentioning about taverns. Who can drink a jar of wine? Even hundred people altogether cannot drink a jar of wine. However, this has never been heard throughout the world so that a drunkard or an addicted would

get sober as long as he drinks wine. What I mean is whoever drinks wine up to his neck would get sober." That is to say in spiritual drunkenness you gain consciousness as much as you drink. "Then, that sober and wise man who has achieved the unveiling of mysteries and gained spiritual knowledge shall allow everyone to become wiser by exploring the depths of meaning in the truth of the world. This is an astonishing state of affairs. Don't you see that brave man, although he has had his fill of divine wine, but still mentions about it? Don't you see that master, that spiritual guide who has drunken up to his neck slipped in among us? We should then be favored to know him among us. Don't you see that person, although he had drunken divine wine, but still mentions about it, and although he is at his saturation point but still holds the wine bottle? He has drunk wine till he became a wanderer from himself. Here is that person, he slipped in among us." Dear friends these are all subtle allegories. It sounds like Shams is pointing out a specific person. It is very probable to say that this person is Hz. Mawlana. There is a subtle allegory in the following sentences. He says "Serve Allah but behold, God will eventually take this brave man from us." In other words, Shams-i-Tabrizi informs that they will be separated. This is because if you cause someone to feel love, that person may first fall in love with you. Great and real perfect men, just at this point- God save us- with the concern to avoid becoming an idol push themselves away. Shams believes to push himself away after his help and at the time when Hz. Mawlana starts to stand on his feet and leave him by himself.

Actually, there are so many verses which I want to read and make interpretations on, but the time has run out so quickly. With your permission I would like to sum up my words as follows. In brief, the message that Shams-i-Tabriz tries to give on this subject is as follows;" Before all else, the categorical level of intellect that you have and place importance should be broken and torn into pieces by virtue of love and its chemistry should be disrupted and changed. Oh friends, this is because all religious rituals,

religious exercises, belongings, equipment and tools – including without limitation the dervish lodge and its tooling, implements and equipment- cause fatigue to physical and mental health since they are all, the products of the materialistic world. In other words, any kind of physical activity in a collection of meaningless routines and meaninglessly performed tend to cause one to get tired and fatigue. Even the best examples of musical works make you feel fatigued and bored when continuously listened for twenty four hours. This is because all in all it is a physical voice. Even the best of sayings can be listened for a time period of half an hour. This is because human beings were created with a limited capacity. Eyes, ears, brain etc. all have limited capacities. Just at this point, God makes the final statement. *"Elâ bi-zikrillahi tatmainn'e-kulûb* in other words "Verily, only in the remembrance of Allah do hearths find peace. This is the objective, this is the goal. God is the first and the last, apart from him there is no God. The origin of human beings is in God. Gods says heaths can find rest and contentment in remembrance and whole-hearted devotion to me. There is a preposition in the beginning of this verse. This preposition ""elâ" reinforces the meaning. It emphasizes that you cannot get an absolute taste from other things. These other things include without limitation your ritual worship, fasting, zakat *(obligatory alms)*, religious pilgrimage and hymns that you listened to, and your charity activities. This is because eventually all of them belong to the materialistic world and they are only instruments means; they take you to some place. But at that point, in other words at the point which they lead you, they remain as a voice. However to be excessively loaded would cause human beings to feel fatigued in compliance with the mystery of this verse. This is because; this verse strongly emphasizes the fact that hearths can find rest and contentment in remembrance and whole-hearted devotion to Allah.

In my opinion meeting of Shams-i-Tabriz and Hz. Mawlana is a summit event in the history of Sufism. In the history of Sufism we read and know about many great and prominent perfect men meeting each other.

The words that they use when they meet each other are very deep and meaningful words. They should be read with pleasure and they deserve long and in depth consideration. Furthermore, meeting of two masters each having the highest level of intellect generates a unique product and this is magnificent. Last but not the least as one cannot understand Hz Mawlana without focusing on Shams-i-Tabriz similarly it is necessary to understand Hz. Mawlana in order to have insights into Shams-i-Tabriz.

In conclusion we celebrate and commemorate the meeting of these two masters and this leads us to the opinion that we all should take well care of this child that has come into existence from the meeting of these two masters.

Dear ladies and gentlemen, I salute all of you with love and respect.

Sirr-i (Secret or Secret Heart of) Shams or Shams-i Sirr (Shams of the Inmost Heart)

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Mutabaat-i Muhammed/Following Muhammed means that when he goes to spiritual ascention (Miraj), you should strive after him. (Words of Shams-i Tabriz)

Vakt-i şerîfler hayrola, hayırlar feth ola, şerler def ola,
Allahü Azîmü'ş-şân Ism-i Zât'ın nûru ile kalblerimizi münevver eyleye.
Demler ve safâlar ziyâde ola. Dem-i Hz. Mevlânâ, Sırr-ı Şems-i Tebrîzî, Kerem-i Alî,
Hû diyelim Huuu…

In the Mevlevi Hymns *(Gulbangs)*, of which we have submitted an example above, there is a theme which is the *sirr (the secret heart)* of Shams. Then, when we say Shams-i Tabriz, we think of his *sirr*. This paper, after summarizing what sufis mean by *sirr*, intends to bring together information on the "secrets of Shams or his being the secret", by observing the examples of the usage of this word in the *Maqalat.*

Introduction: *Sirr* According to Sufis

According to sufis, because man has left the presence of Allah after the 'sacred covenant'(*bezm-i elest);* his life in this world would be spent for seeking and longing for this presence and the secrets which he was once aware of. The greatest of these secrets; the ones of the "sirr-i azîm" are

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himself and Allah.[2] As for Allah, He is veiled with veils. *The veil [of Allah]* is nûr *(light)*- As told by Ebu Baqr: nâr is fire- If he lifted his veil, his light *(nûr)* and his majesty *(jalal)* would burn His creation whose eyes saw Him.) [3] Allah has veiled Himself with nûr and the complete unveiling will only be realized in Heaven. [4]

Tajalli which means "to unveil a secret thing behind a veil" is a key term for sufis. Manifestation is continuous in the cosmos and the Divine Essence *(Dhat)* of Haqq is manifesting itself with its names and attributes and then with the creation, that is, he is unveiling his Essence. [5] As a matter of fact, sufi is the person who assumes the creatures as nonexistent and to whom the reality of the verse *(Everything on earth will dissappear except for His face: ar-Rahman 55/27)* is unveiled and thus sees the unity of Haqq in everything. That is, he is the one who is aware of the secret[6]

It may be assumed that the word *sirr (secret heart)* is used in place of "*haqiqa*" *(the truth)* in sufi terminology. For example, according to Suhravardi, "*sirr*" of the sufis is the "*haqiqah* of the *haqiqah*", that is, the essence of the truth.[7] The secret of *Rububiyya (Lordship)* means the unknown part of essence and *haqiqah* and it can only be grasped fully after death; because it is only then that all the hurdles and veils are lifted. [8] This is why Ahmad-er Rifai *(d. 578/1182)* tells that the obstacle to see this sirr is the love of the world and forgetting death with the following

2 See. Mustafa Râsim Efendi, *Dictionary of Sufism. Istılahât-ı İnsân-ı Kâmil*, ed. İhsân Kara, İstanbul, 2008, p.618.
3 See. Müslim, İman, H.293; İbn Mâce, Mukaddime, H. 195-6; Ahmet b. Hanbel, XXX, 48.
4 See. Müslim, İman, H.297.
5 Toshihiko Izitsu, Key concepts in Ibn Arabi's Fusus *İbn Arabî'nin Fusûs'undaki Anahtar-Kavramlar*, tr. A.Y. Özemre, İstanbul, 1988, 43.
6 Şihâbuddîn Ebû Hafs es-Sühreverdî, *Avârifü'l-Maârif*, Beirut, 1426/2005, 50.
7 Sühreverdî, *Avârifü'l-Maârif*, 44.
8 Ebu Hâmid el-Gazzâlî, *Mişkâtü'l-Envâr*, Beirut, 1414/1994 (*Mecmû 'âtü Resâili'l-İmâm el-Gazzâlî*, 4.c, Beirut, 1414/1994, 3-32), 7.

words: "The secret of *haqiqah* is open, the world of gnosis is there, the door of attainment is also open. The veil which prevents you from seeing these glorious meanings is the love of the world and forgetting death." [9] Actually, every deed and work has a secret. For example, Gazzali, in his "*Ihya*" which is read partly or entirely by almost everyone, and Suhravardi in his "*Avarif*" explain the secrets i.e. the inner meanings of ritual purification, daily prayers (*salat*), fasting and *haj (pilgrimage to Mecca)*. [10] In fact, all religious books include these topics. Sadreddîn Konevî *(d. 673/1274)* while commenting on each hadith in his book *Şerhu Erbaîne Hadîsen,* uses the term "the *sirr* and the commentary of the hadith" . For example talking about the hadith about destiny, he says: "I have included very important information and *esrar (secrets)*"[11]

In sufi language, there are multiple terms and idioms that have the word "*sirr*".

For example "*sirr*" just like the heart and the spirit, is a part of what is unseen and it is a spiritual battlefield. [12]

"*Sirr*" is a light of the spirit which activates "*nafs*" *(ego)*, that is, it is a state of "*nafs*". Nafs cannot function without the *sirr*. As a result of *sirr*'s effort to attain the state of witnessing by increasing in gnosis and nafs' most willingly expecting Allah to help it continuously in this matter, the servant works ceaselessly with will and determination in order to

9 Ken'an er-Rifâî, *Ebu'l-Alemeyn Seyyid Ahmed er-Rifâî* , ed. Mustafa Tahralı, simplified by. Müjgân Cumbur, İstanbul, Cenan EKSV Publication, 2008, 60.

10 See. Ebu Hâmid el-Gazzâlî, *İhyâu Ulûmi'd-Dîn*, 5 c., Cairo, Dâru'l-hadîs, 1412/1992, I, 204, 232, 360, 373, vs; Sühreverdî, *Avârifü'l-Maârif*, 173, 188, vs.

11 See. Sadreddîn Konevî, *Şerhu Erbaîne Hadîsen* (*Tasavvufî Hadîs Şerhleri*, tr. - ed. H.Kamil Yılmaz, İstanbul, 1990), 24, 26, 30.

12 Forexample see. Abdülkerîm el-Kuşeyrî, *er-Risâletü'l-Kuşeyriyye*, (Tahkîk: M. Zerrîk ve A.A. Baltacı), Beirut, 1413/1993, 88.

comprehend Allah, until there is nothing left in his nature but this perseverence. He attains the *sirr* of *fana (annihilation)*[13] *Sirr* has also an *dhikr (invocation)* and the way to attain this is the following: The *sirr* of the unseen world is born to the heart, the gaze of Allah falls on the enlightened heart, if Allah treats this enlightened heart with His endeavour, then there is no place in this heart for anyone but God *(Mawla)*[14]

The *sirr* of the person who reaches this level is in a state of *dhikr (invocation)* all the time. Whoever is aware that he is remembering Allah from whom he was separated from in the beginning of time, despite the hardship and laziness he incurs during this rememberance, is a true *dhakir (invocator)*" [15] These expressions of Harraz are nothing but the definition of "the invocation of the *sirr*".[16]

Another example for places where the word *sirr* is used is the kitchen retreat for 1001 nights in the *Mawlawi* tradition. When this retreat is complete, the derwish "becomes a *sirr*" *(vanishes)* for three days, meaning he will not come out of his cell during this period. [17]

The most important place where *sirr* is used, is where it implies the Divine Truth and *sirr (mistery)*.

The Divine Truth (*haqiqah*) and *sirr* are beyond intellect; they cannot be comprehended with worldly intellect (*aql-i maash*). In fact, in order to comprehend Allah one should get out of the worldly circle[18] and get

13 Ebu Sa'îd el-Harrâz, *Kitâbü'l-Ferâğ*, Kastamonu City Public Library Manuscript Collection, Nu: 2713, vr. 71.b–78.a: 72-a.
14 Harrâz, *Kitâbü'l-Ferâğ*, 72-a.
15 Ebu Sa'îd el-Harrâz, *Kitâbü'l-Hakâik*, Kastamonu City Public Library Manuscript Collection Nu: 2713, vr. 78.a–87.b: 84-b.
16 Ethem Cebecioğlu, Dictionary of Sufi Terms and Expressions, Ankara, 1997, 729.
17 See. Abdülbâki Gölpınarlı, *Mavlaviyya after Mawlana*, İstanbul, 1953, 394
18 Kuşeyrî, *er-Risâle,* 154.

rid of the ordering nafs (*nafs-i ammare*) [19]" as told in the *hadith qudsi (sayings of Prophet about Allah)* that says, "The intellects of those hearts that are attached to worldly desires are veiled from me[20]" Egoself (*nafs*) has fourteen veils of which seven is heavenly and seven is worldly. Every time one buries his *nafs* in these worldly veils, he starts to go beyond the heavenly veils and attains the Truth (*haqiqah*).[21] In order for this to happen, one should impair the bodily forces, that is, it is necessary to eat less, drink less and sleep less and do more worship and prayers. Because *riyadhat (sufi practice of not depending on worldly matters)* helps polish the heart and thus it becomes a place where divine knowledge is manifested and the unseen world becomes seen. [22]

This is why Allah says about the infidels that He does not want to unveil His secrets[23] , "Let them eat, have fun and may they be satisfied with empty hopes. They will come to know *(the bad end)* soon" [24]

The most systematic study of the veils which prohibit man to comprehend divine wisdom and *esrar (plural of sirr)* or more correctly, Allah's light (*nur*) is done by Gazali *(d. 505/1111)*. He divides men into three groups in this regard:

a) Veiled by intangible darkness,
b) Veiled by light (*nur*) mixed with darkness,
c) Veiled by pure *nur*

19 A.b. O. el-Hücvîrî, *Keşfu'l-Mahcûb*, ed. V. Jukovski, mukaddime: K. el-Ensârî, Tahrân, 1374 1954], 10.
20 The origin of the hadith with these words is not found.
21 See. Ebu Nasr es-Serrâc, *el-Luma'*, ed. A.Mahmûd- T. A. Sürûr, Kahire-Cairo-Bagdad, 1380/1960, 1380/1960, 299.
22 See. for example İbn Arabî, et-Tedbîrâtü'l-İlâhiyye fî ıslâhi'l-memleketi'l-insaniyye, N.S. Nyberg (ed.), Kleinere Scriften des Ibn' Arabī, Leiden, 1919, 171.
23 Hücvîrî, *Keşfu'l-Mahcûb*, 10.
24 El-Hicr 15/3.

Gazzali characterizes darkness as not recognizing anything except for the desires of nafs and the knowledge received by feelings, dreams and intellect. And the ones who can get rid of these will comprehend Allah's nûr. So, those who have faith in Allah but cannot comprehend His attributes or how He uses his will over the worlds, that is, the third group according to his classification are also veiled by pure *nûr*. [25] Gazzali divides comprehending spirit into five parts as, Emotional Spirit, Imaginal Spirit, Rational Spirit, Intellectual Spirit and the Sacred spirit of the Prophet and points that this last one which is the Sacred Spirit of the Prophet is the spirit where all gnosis with respect to the breezes of non manifest knowledge, provisions of the unseen and the angelic worlds manifest and it is the spirit which exists only in saints and prophets. [26]

According to this, in order for a believer to attain *sirr*, he should also get free of reason and contemplation. This is why some sufis, when asked: "What is the Truth (*haqiqah*)?" They said: "Leaving intellect" [27] According to this it should not be surprising to know that Ibn Arabi *(v. 638/1240)* when he talks about the things that a seeker of Allah has to accomplish in order to attain gnosis, considers leaving the intellect which is attached to the body and is impedded by its body and "realizing the state of animal (*haywaniyya*)" and thus attaining intangible intellect (*aql-i maad* which comprehends the metaphysical world).

This second intellect which is attained, functions without being affected by any physical or material effects. When someone takes this type of intellect, they start to reveal the dispositions of the things around related to their real ontological existence.[28] Ibn Arabi, in his *Fütûhât*, divides knowledge into three; *Ilmu'l -Aql (Knowledge of intellect)*, *Ilmu'l- Ahval*

25 See. Gazzâlî, *Mişkâtü'l-Envâr*, 27-32.
26 See. Gazzâlî, *Mişkâtü'l-Envâr*, 23-24.
27 Sühreverdî, *Avârifü'l-Maârif*, 287.
28 Toshihiko Izitsu, *key concepts in İbn Arabi's Fushus*, tr. A.Y. Özemre, İstanbul, 1988, 39-40.

(Knowledge of States, and Ilmu'l- Asrar (Knowledge of Sirr) and tells that this third knowledge is special to the saints and prophets.[29]

Sufis also use the word *sirr* for the, "divine knowledge coming from *Haqq* to the heart and the *sirr*" and they don't want to disclose this knowledge to others. They are not fond of "speaking" about the matter, they say little and they use stereotype words like "accept little as plenty and be satisfied with the jug", "a sign is enough for the rational."[30] When they deem necessary to explain more, they speak with veiled references and symbols.[31]

a. Sirr-i Shams-i Tabriz According to Mawlana and Sultan Walad

Before start to talk about the *sirr* of Shams Tabriz, it is appropriate to mention that Mawlana said that he no more enjoyed books after having met Shams. As stated by Shams: "I need material knowledge and fast comprehension so that with the help of these I can say "It is a pity if I tell my knowhow to them... No matter how hard a question they ask me, they get the answer in advance. There has been commentaries upon commentaries written for these questions which seem tough. There are ten different answers to these questions in my words that none of these are written in the books.This is why Mawlana said: "Books became unappealing to me after I met you." [32]

29 See. İbn Arabî, *el-Futûhâtü'l-Mekkiyye*, 8 c., introduction: M. Mataracî, 1414/1994, I, 163-6.

30 For example. Sühreverdî, *Avârifü'l-Maârif*, 459, 451, 506; Mevlânâ, Celâleddîn er-Rumî, *Mesnevî*, Exact print from the original, Ankara, 1995, V/238b, be. 2118.

31 For the examples about the allegories and metaphors used, see. Ethem Cebecioğlu, "Metaphoric Approaches brought to some sufi concepts by Seyyid Burhaneddin Muhaqqik-i Tirmizi," *Ankara University School of Divinity Magazine*, c.XXXVIII (Ankara, 1998), 123-53; İbrahim Emiroğlu, *Sûfî ve Language (Example of Mevlana),* İstanbul, 2002, 141-143; Ahmet Ögke, *Metaphoric Expression in the Turkish Sufi Thought from Vahib-i Umni to Niyazi-i Mısri* Van, 2005,73-106, vd; Hülya Küçük, *Inthaname of sultan walad Divine Secrets and Advises Aisclared to common people.*

32 Şems-i Tebrîzî, *Makālât*, ty, yy, MMA, no.2145, 144b-145a /(Makâlât), (Tr. M.N. Gencosman), İstanbul, 2006, 354.

Because for Mawlana, Shams is the manifestation of the *sirr* of the absolute unity. And when these *sirrs* are told they should be veiled. The following dialogue takes place between Mawlana and Celebi Husameddin who wants Mawlana to tell his *sirr* explicitly:

It is better that the secret of the beloved is veiled: you listen only to the purpose of the tale.

It is better that the lovers' secret is told in the talk of others."

He said: "Tell it openly and nakedly and without concealing and withholding: do not refuse me, O trifler!

Lift the veil and speak nakedly, for I do not wear a shirt when I sleep with the Adored One."

I said: "If He should become naked in your vision, neither you remain nor your side nor your middle.

Here Avni Konuk says: "Shams is the manifest of the sirr of the absolute unity; if this sirr is told nakedly without the clothing of tales and stories,and manifest in an expilicit image, your You-ness doesnot stay in your view, and the manifest world which is your side and your environ dissappear, and your intellect which is a bond between your spirit and body vanishes." [33]

Mawlana continues as follows:

Ask for meaning, but ask with measure: a straw cannot support the mountain.

33 A. Avni Konuk, *Mesnevî-i Şerîf Commentory*, I (ed. Selçuk Eraydın - Mustafa Tahralı), I (İstanbul, 2004), I, 134-136 (136-143. beyitler).

If the Sun, by whom this world is illuminated, should approach a little *(nearer)*, all will be burned.

Do not seek trouble and turmoil and bloodshed: say no more concerning Shams Tabriz!"

This has no end: tell of the beginning. Go, tell all of this tale again!

Avni Konuk interprets this last verse as follows: "That is, there is no end to the words about the *sirr* of Shams, for the secret of unity is inexhaustable; therefore let's talk about the beginning and come back and tell the complete story." [34]

Mawlana sees himself to be "aware of the *nûr (light)* of *Haqq*", whereas he sees Shams to be "aware of the *sirr* of *Haqq*". [35] According to Shams, Mawlana is the one who is drunk because of the purity of his *sirr*. [36]

According to the statements of Sultan Walad *(623/1226-712/1312)* who is the founder of Mawlaviyya order, Shams is Mawlana's guide (*murshid*) and both are eternal beloveds of *Haqq*. *Haqq* has accepted their prayers and made them secure of the fear of torment. The lesson they received from Haqq is totally different. [37] According to Sultan Walad, the door of sirr may be opened by meeting another *wali (saint)*. For, it is only through this meeting that the real path will be found, the path will be completed and maturity will be attained. As a matter of fact, when Mawlana met with Shams, "*sirrs* were disclosed to him like the daylight", and by this

34 Konuk, *Mesnevî-i Şerîf Commentory*, I, 134-136 (136-143. verses).
35 Şemseddîn Ahmed el-Ârifî el-Eflâkî, *Menâkibü'l-Ârifîn*, ed. Tahsin Yazıcı, 2c. , Ankara, 1976(c.1),1980 (c.2), II, 614 / *Ariflerin Menkıbeleri* (Tr. Tahsin Yazıcı), 2c, Extended New print, Remzi Bookstore, İstanbul, 1986(c.1), 1987(c.2), II, 60 (4/2)
36 *Makâlât*, 40a /(Translation), 122.
37 *İntihânâme* (1376), 215, vs. 4705-18 / (Translation), 161, be. 4594-607.

meeting, he "saw what was impossible to be seen", heard what was impossible to be heard." [38]

Shams is the sultan of spirituality according to Mawlana. The other spirits with respect to his are like bodies. He can settle all difficult issues. Meanings receive spiritual nourishment from him. Other meanings with respect to his are like wording. These meanings are comprehended by the ones who leave forms and look at meanings. For meaning is the spirit of the spirit of the spirit. [39] Sultan Walad is among the people who put together Shams-i Tebrizî's *Makālât*. Even, he may be the only one who collected the work.[40]

According to some scolars, the only thing he did was to write Shams' and Mawlana's sayings after reorganizing them. [41] One of the places where Sultan Walad refers to Shams is about the world of spiritual seeking. It is better hearing this from Shams so that hundreds of hearts with no flesh can be found. He opens such paths. Because a guide like him towards *Haqq* is impossible to find. According to Shams' commentary, Huwa-i Azim *(He of the He's)*. He, The Graceful, has given an identity (*Huwa*) to everyone. All *Huva*'s of people are His offfering. His *Huwa (identity)* is the essence and others are the outer shell. *Huwa* is not like the perishing offerings, they are born from the *nûr* of *Haqq*. He is persistent in God. He has countless other jobs besides the two worlds that those lights (*nûr)* are permenant. Its source is the spirit of saints (*awliya*). *Haqq* 's manifestation in reality is the hearts of saints. Every beauty which attains their heart is a greeting (*salaam*) from beloved heart. The *sirr (secret heart)*

38 Sultan Walad, *İntihânâme*, ed. Muhammed Ali Haznedârlu, Tahran: İntişârât-ı Ravzane, Çâbhâne-i Leylâ, 1376 (Şemsî), 214, 4772-76 / *İntihânâme*, tr. Haqqı Eroğlu, Ottaman Manuscript, SÜSAM, no. 103 (His In the Mawlana Research Section of the University Library now), 160, 4560-64.

39 Abdülbâki Gölpınarlı, *Mevlânâ Celâleddîn*, İstanbul, 1999, 27

40 See. Herevî, "Mukaddime-i Musahhih", 18.

41 *İntihânâme* (1376), 50, be. 942-54 / (Translation), 29, be. 685-97.

of this is very exalted. Who can receive a smell from Him? Can His bird fly in the neighbourhood of Anka? A sign is enough for the one with intellect. Why do you need too many words? [42]

The deep love Sultan Walad felt towards him can be drawn from his words in explaining that human beings would resurrect in separate groups and same groups would resurrect together: "That day Shams and I resurrect in an incomprable form and seperate from everybody else."[43] The fact that Sultan Walad gives special place to Shams among all other sufis can be found in the anecdote narrated in the *Risale-i Sipehsalar* where he mentions the three levels of the lovers of God and the secrecy of these levels. In this anecdote, Sultan Walad classified Allah's lovers into three groups and gave the first station which he calls "the lowest station" to Hallaj and the second station which he calls the "intermediate level" to those whose names and reputations are unheard of, and the highest station uppermost to Shams whom he describes as the "master of the sultans of the beloveds." [44]

b. *Sirr* Accorrding to Shams

b.1. Word

Shams is one of the sufis who protects the secrets entrusted to him by *Haqq*: He conceals the secret and speaks little. In his *Maqalat*, he says that he likes to speak and listen,[45] that "he would not turn away from speech

42 See. Sultân Walad, *İbtidâ-nâme*, 290.

43 Acording to him; the words and the practices of the masters of these these maqams are visible in this world. However these three states of lovers are hidden. The mature (kamil) ant the lovers who have attained Allah have only heard of the names of the first state and wished to have seen them and noone has ever heard of the second state.See. Ferîdun bin Ahmed Sipehsâlâr, *Risâle-i Ferîdûn b. Ahmed Sipehsâlâr der ahvâl-i Mevlânâ Celâleddîn-i Mevlevî*, ed. Saîd Nefîsî, Kitâbhâne-i ve Çâphâne-i İkbâl, Tahran, 1325, 124-5.

44 See. *Makâlât*, 81b/(Translation), 220.

45 See. *Makâlât*, 144b /(Translation), 353.

before he spoke",[46] and he invites the one who wants speak and listen to his inner world.[47] However, when it comes to divine secrets, he gets quiet with cliches like: "my long words are shortened here"[48] "few shows plenty, that is, meaning should be great and words should be few".[49] Because, " the land of words is very small. However the land of meaning is broad. Give up on words so that you can see this land." [50] Even the words are spoken in different ways, that is if the forms are different, the meaning is one." [51]

Therefore, "the most beneficial words are little but which have greater implication *(meaning)*. This is why Hz. Mustafa's *(s.a.s.)* words are beautiful." [52]

Shams Tabriz, mentions from time to time that he speaks very openly and he says: "The. Prophet *(s.a.s.)* even does not speak this much explicitly. This was not because he did not have the power; he was very busy. He did not have enough time to prolong and examine the speech."[53] Words are important for him, for it is the attribute of Allah *(kelam)*. Allah manifests with the attribute of speech and veils His Divine Essence so that His words reach the people and do not stay behind the curtain. [54]

Shams Tabriz does not really appreciate those who cannot keep the secret and fall down in the hole of spiritual drunkenness like Bayazid Bastam*(d.261/874)* and Hallaj *(d. 309/921)*. When someone accused him for not knowing anything because he was repeating things over and over,

46 See. *Makālât*, 94b/(Translation), 247.
47 See. *Makālât*, 12b/(Translation), 65.
48 *Makālât*, 17b, 20a, 32a.
49 *Makālât*, 9b, 10b, 32a/(Translation), 57, 59, 107.
50 *Makālât*, 42a/(Translation), 128.
51 *Makālât*, 43b/(Translation), 131.
52 *Makālât*, 59a/(Translation), 169.
53 *Makālât*, 73b/(Translation), 202.
54 *Makālât*, 32b, /(Translation), 105-106.

he said: "Listen to these words with the other ear, not with the ear which is used for listening to the words of sheikhs! He revealed his attitude towards Bayazid Bastam when he said: " What place does Bayazid Bastam or his words like 'I glorify myself, how supreme is my glory' have in a place where these words are spoken? [55]

According to Shams, Bayazid could not obey The Prophet *(p.b.h)*, during intoxication. [56] Shams says that Hallaj showed that he was in doubt[57] when he said "Do I ever exist?"and thus he could not attain the state of yakîn *(certainity)*. [58]. Hallaj was Muhammadî according to Shams, he was muslim with a broken heart, however he said 'Ana'l Haqq'*(I am Haqq)* and he could not really save himself. [59] Shams condemns great people saying this type of words; not complying with the Prophet *(p.b.h.)* because of these words and letting these words being talked among people are unessential for him. He says: "Even if those who say these words are dogs they are either killed or forced to repent." [60] Both Hallaj's and Bayazid's words are recklessly spoken according to Shams. [61]

"Shams says that the interpretation *(ta'wil)* of the words is a great work, that is, it is wrong to interpret them in a way which is unacceptable for religion.[62] For example, he says, the interpretation of Junayd's words: "End is returning to the Beginning" should be as follows: "Just as a servant of Allah was outwardly worshipping, recollecting Him in the beginning, and he was not doing these behind the veil, he cannot do these worshipping acts unvoluntarily at the state of intoxication." Here, we should draw the attention to Shams'being such a religious and a sufi sunni. His

55 *Makālât*, 42a, /(Translation), 128.
56 *Makālât*, 69b/(Translation), 193.
57 *Makālât*, 83b/(Translation), 224.
58 *Makālât*, 123b, /(Translation), 305.
59 *Makālât*, 153a/(Translation), 375.
60 *Makālât*, 108a/(Translation), 268.
61 *Makālât*, 39b, /(Translation), 122.
62 *Makālât*, 37b/(Translation), 119.

criticizing even *Najmudddin Kubra (b.618/1221)* when he was criticizing someone who spent such words during intoxication is an example for this. He says: "He was born yesterday from his mother's womb and today he says 'I am *Huda (God)*'I am tired of the *Huda* who comes out from so and so. *Huda* is *Huda*" Thus, those who speak about Allah inappropriately have spoken 'profane words'.

He said that he expelled those who have spoken such words however he was not able to save Najmuddin Qubra, or Harezm or Ray[63]. We do not know whether he implied with this statement that *Najmuddin Qubra* approved such words or not. Moreover, he was criticizing Burhaneddin Tirmizi *(d. 642/1244)* for "not performing the salaat" and for his improper remarks at times when he asks "is your performing the salaat not a veil to you" and he adds that Mawlana also knew this. He however, adds that he is happy to be performing the salaat. [64]

Being busy with salaat and worshipping is a sign of happiness. [65] As we learn from the Maqalat, Shams Tabriz, one time, seemed to act a little slow in salaat that he was called a heretic [66] *(one who adds new customs to the religion)*, was continuously in a state of bowing before Allah's presence: "When I saw that Elif was absolutely straight, my back bent double."

If we measure abstainging from consuming alcohol, which is another public measure for piety, he says in his Maqalat that when he was giving lectures in Erzurum, he could not stop drinking and he was trembling like a paralysed person if he did not drink. [67] However, he says that he did not

63 *Makālât*,79a /(Translation), 214.
64 *Makālât*, 109b, /(Translation), 270.
65 *Makālât*, 193a, /(Translation), 471.
66 *Makālât*, 129b, /(Translation), 320.
67 See. *Makālât*, 76a, /(Translation), 208.

welcome this and even banned drinking in his presence. [68] Alcohol, according to Shams can only be used for medical treatment.[69]

The statement "When poverty is complete, he is God" is vain for him. If this statement in this meaning is not disbelief, then there is no difference between a Christian and the person who tells this. Jesus was subtler than Hallaj or Bayazid Bastami. Then we should not blame people who say "Jesus is God or Jesus is the son of Allah". However, the meaning of this should be : "When poverty is complete, you find God" In other words it should be: "When someone's soul dies and when his satan dies, when he is purified of blameworthy character traits, he attains God" so that they do not mean disbelief. However, we should know that this attainment is not to His divine essence but to His path.[70]

There is nothing superior than the Qur'an for Shams Tabriz. There is nothing superior than His words However, since the Quran is for the ordinary people, when you look at it from the point of view of orders and prohibitions, there is a taste in it, but when looked from the the point of view of the eminent, there is another taste in them. [71] This is his school (*madrasa*h). The teacher of the madrasah which is built from flesh, is great; but there is no need to tell who He is. As a matter of fact knowers of Allah said:" My heart told me about Allah." [72]

b.2. Veils

As mentioned before, according to sufis, there are veils which prohibit man from knowing his Lord (*Rab*), and keep his Lord as a secret. Basicly, anything created is a veil. [73] Shams Tabriz says: "The whole universe is

68 See. *Makālât*, 76a, /(Translation), 207.
69 See. *Makālât*, 79b, /(Translation), 215.
70 *Makālât*, 54b/(Translation), 159-60.
71 *Makālât*, 38a/(Translation), 120.
72 *Makālât*, 171b/(Translation), 420.
73 *Makālât*, 177b/(Translation), 434.

curtains and veils that have been wrapped around the the child of Adam. The Throne is his sheath, the Footstool is his sheath, the seven heavens is his sheath, the sphere of the earth is his sheath, his bodily frame is his sheath, the animal spirit is his sheath and the holy spirit ...Thus sheath within sheath, veil within veil, up to the point where there is gnosis..." [74] As it is well known, according to sufis, there are things that a servant on the path to gnosis has to do for the pure sincerity (*ihlas*) of his unity (taweed), after accomplishing his drift towards Allah in terms of servanthood (*ubudiyya*) and treatment. For the servant to acquire sincerity (*ihlas*) in his faith, he has to abandon his will and desires, tie his will to the will of Allah, catch *vahdaniyya* that is, the secret of uniting with Allah and see everything in His being. One upper state of this is "to witness oneness" which means that the servant sees no being but Allah. [75]

According to Shams Tabriz there is only one veil which is this existence: "There has been numerous commentaries written about the seven hundred illuminaed and seven hundred dark veils but none of them brought us to reality. However, they blocked the path of the congregation and made them hopeless about passing beyond these veils. All veils are in fact one single veil. There is no veil other than this veil. That veil is this existence.[76]

If you look closely at Adam who is created later (*hadis*) and understand him, you cannot lift the curtain of secret (*sirr*): "Know that Adam is a veil in the reason of the poor (*faqir*). Poor however, is the essence of love. The essence of love is eternel. Adam, However is from newly created, *hadis*." [77]

Seeing the world and attaching importance to it is also a veil. However Shams says that it cannot be a veil for him because it has no value for

74 *Makālât*, 149b.
75 Kitâbü'l-Ferâğ, 71-b.
76 *Makālât*, 10b.
77 *Makālât*, 21a. in the translation by Gençosman *the word "Adem" is replaced by Adem*. See. (Translation), 83.

him: "The world cost so little that it will not be a veil for me or be a sheath to me![78]

As he tells these, we should not suppose that he does not like the world. He finds the statement "The world is a prison to the believer" quite meaningless and emphasizes the beauty of the world. [79]

There are also veils belonging to the inner world of man, of which, man's own soul (*nafs)* comes the first. That nafs should be trained by suffering so that it gets on the right path: " How does suffering make people capable for goodness? If there were no suffering, ego would be a veil to him."[80]

The other important veils are, intellect, heart and *sirr*. "Intellect sows the way up to the *dergah (dervish lodge)*. Once he gets to there, his intellect cannot show the way. There, intellect is a veil, heart is a veil, *sirr* is a veil.[81]

Knowledge (*ilm)* can be a veil to a person just like his intellect. When Shams Tabriz says: "His own knowledge (*ilm*) became a veil" [82], he draws attention to this fact. Here, there is in fact a knowledge that is useful for man but: "This knowledge cannot be learned in the *madrasah*. Perhaps it may not be learned in six thousand years, that is, six times the life of the prophet Noah."[83]

Shams Tabriz rejects those who, with an incorrect understanding of the oneness of Being (*wahdat-ul wujud*) say that, because Prophet Muhammad *(pbuh)* accepted a being other than Him, he is the one who veils (*perdedâr*). *(What we understand from the other manuscripts is*

78 *Makâlât*, 4b.
79 See. *Makâlât*, 93b,98b,151a.
80 *Makâlât*, 141b/(Translation), 348.
81 *Makâlât*, 36b, 140b/ (Translation), 117, 345.
82 *Makâlât*, 108a/(Translation), 268.
83 *Makâlât*, 63b/(Translation), 180.

correct, this person is Ibn Arabi. [84]): "Someone was saying, Muhammad is our veiler. I said: Why don't you see in Muhammad what you see in yourself? Everyone is his own veiler. Where is the invitation to, where there is gnosis (*marifa*). I said: That /invitation is for him. Leaving the disposal is disposal itself. You both invite and also say that invitation should not be made.[85]

Allah is Allah for him and servant is servant. The Hadith of the prophet Muhammad *(pbuh)*: "Lî me'allâhi vaktun lâ yesa'unî fîhi melekün mukarrebun velâ nebiyyun mürselün *(I have a moment with Allah that at that moment neither a close (mukarrab)* angel or a messenger of Allah can take me)"[86] is an invitation and he implies that he is seperate from Allah in other times. The close (*mukarrab*) angels, messenger of Allah mentioned in this hadith is four different things. These alone show that existence other than the existence of Allah should be accepted.[87]

b.3. Getting rid of the veils.

Shams Tabriz recommends piety to lift the veils. He reminds the verse: "Whoever expects to attain his Lord let him perform good deeds, and, in the worship of his Lord, admit no one as partner. *(Kehf 18/110)*" and says whoever wants the veil lifted and unite with Him, let him perform good deeds."[88]

84 See. Gölpınarlı, *Mevlânâ Celâleddîn*, Istanbul University Persian Manuscripts Mentioned in 52., 679, 104a; Süleymaniye, Fatih, no.???? 35a-36.

85 *Makālât*, 184a/(Translation), 447.

86 This hadith -in these words- is not mentioned in any hadith book. However, in Tirmizi's Şemal and Ibn Rahuye's Müsned it is quoted that when Rasulullah divided his time at home among his family, himself and his Lord (Rab). And this quotation is close to this in meaning. About the hadith, Aliyyul Kari says: "What is understood is this: Here, with the word muqarrab (very close) angel, Gabrial is meant, with mursal (sent) prophet, Halil İbrahim is meant. And here, istigrak (submerge in the meaning of Allah) which sufis call intovication, spiritual obliteration or spiritual annihilation at the time of encounter is implied. İsmâîl b. Muhammed El-Aclûnî, *Keşfü'l-Hafâ'*, 2 c., Beirut, 1351 h.[1932m.], II, 173–4

87 *Makālât*, 43a -b/(Translation), 131.

88 *Makālât*, 108b, /(Translation), 268.

The light (*nur*) of the veils is the love (*ashk*) which will lead to these rightous deeds. Shams says: "The layers of light (*nur*) mentioned in the hadith: 'Allah has seventy veils of light'[89] is love *(ashk)*. How could you speak of the light of *nur* when you are indulged in desires! If you speak then all is desires of *nafs*."[90] Those who have love in this manner are always in certainity (*yaqin*). Just as Hadrat Ali said: "I would not be more certain *(yaqin)*even if the veils were lifted."[91]

b.4. Those who undo the knot of the mystry

The veils of darkness and light which cover the essence of Allah seem to man as the obstacles between him and Allah and they destroy his hope to attain Allah. However, those who have Muhammad's *(pbuh)* character are exempt from this: If a man does not have Mustafa's character, even reading books for one thousand years would not help him. [92] Then the most important thing in this path is to succeed being in the path of the prophet Muhammad *(pbuh)*. Those who comply with the religion prophet Muhammad *(pbuh)* has brought, own the key to the treasure of mystery. In order to undo the knot of that treasure, there is no key other than the hand and the enlightened heart of Muhammad *(pbuh)*"[93]

Shams says that it is possible to see Allah both in this world and this life by following the path of prophet Muhammad *(pbuh)* and explains as follows: "A news about the beauty of the spirit has reached Prophet Muhammad and he had seen the spirit. It is necessary to walk towards Allah in this path so that one can see Him with eyes. I say that it is possible to see Allah both in this world and in this life. If that diamond has veils, it

89 ([If it were net a hadith this form: The veil (of Allah) is nûr (light)- In the quatation by Ebu Bekr, nâr isfire- If the unveiled it, his nur and jalal would burn every creature in his vision) : see. Müslim, İman, H.293; İbn Mâce, Mukaddime, H. 195-6; Ahmet b. Hanbel, XXX, 48.

90 *Makâlât*, 12a.

91 *Makâlât*, 14b.

92 *Makâlât*, 43b/(Translation), 129-130.

93 *Makâlât*, 10a/(Translation), 58.

has also beams; a light reflects from it."[94] Only, the thoughts of those who don't look with the light (*nur*) of Allah is full of silliness and veils.[95] The hadith: "Beware of the insight of the believer. Because he looks with the light of Allah." [96] emphasizes the same thing. It should be mentioned here that, insight (*farasa*) means the watchfulness (*muraqaba*) of the servant by keeping the actions of the enlightened heart under control. Whoever is watchfull for his secret heart, changes it by warning and scolding as necessarry, and looks with the light of Allah and judges what the folk of objection could not see, with the inner heart appearing in him, than that person has insight (*farasa*). [97]

In order to look with the light of Allah, to catch the light He has given to His Prophet, it is necessary to follow his path. However it is not so easy to obey prophet Muhammad *(pbuh)*. As Shams Tabriz puts it: "*Mutabaat-i Muhammed (Following Muhammed)* means that you strive after him when he ascends"[98] There is no path other than this effort because "This type of knowledge cannot be learned at school. Perhaps it cannot even be received in six thousand years; that is, six times the life of the prophet Noah."

b.5. The secrets that he told

"After all, what can the servants who are the manifestation of the pure secret, tell about Allah?"[99] Even if he finds something to tell, he should try to keep his tongue as much as possible. Secret can be told only at the state of intoxication/drunkenness. "In order to make a man tell the secret he is keeping in himself, they make him drunk. However a man is needed who can differentiate the secret among his sayings." [100]

94 *Makālât*, 46b/(Translation), 138.
95 *Makālât*, 10a/(Translation), 58.
96 Harrâz, *Kitâbu'l-Hakâik*, 82-a.
97 *Makālât*, 123b, /(Translation), 305.
98 *Makālât*, 63b/(Translation), 180.
99 *Makālât*, 163b/(Translation), 399.
100 *Makālât*, 94b/(Translation), 248.

Shams sees himself as one of the people who attained the secret of the relationship between man and Allah: Shams, who said: " The Divine Truth (*Haqq*) did not withhold this secret from His servant. But what secret did He hide anyway!"[101] mentioned the following secrets:

i. "Someone said "Allah is one" I said: What are you? Because you are hundreds of thousand particles in the world of diversity. There is mixed and old worlds in every particle. The eternal (*Qadim*) is hidden in them. What are you? You don't exist." [102]

ii. You see the Eternal (*Qadim*) through the eternal (*Qadim*): The subtle point in the verse "He perceives the eyes" *(En'am, 103)*, is the trace of love between the servant and Allah mentioned in the verse, "they love Him and He loves them" *(Mâide, 54)* This is the entirety of words which cannot be completed until the day of Resurrection.[103]

iii. Time will come where the subtle point in the words "Information is not like seeing." will be explained. Seeing with the eyes is with respect to you..... Many veils are pulled down in this journey. [104]

iv. "Seeker is Allah." [105] Words belong to the seeker, signs belong to the seeker they don't belong to the sought. [106]

v. "Moses was more of a Pharaoh than Pharaoh; He was a saint (*awliya*), the other was more of a saint.

vi. A news about the beauty of the spirit had reached our prophet Muhammad *(pbuh)* and he had seen the spirit. It is necessary to attain Allah

101 *Makâlât*, 37b/(Translation), 119.
102 *Makâlât*, 177a/(Translation), 433.
103 *Makâlât*, 1b/(Translation), 34.
104 *Makâlât*, 56b/(Translation), 163.
105 *Makâlât*, 19a/(Translation), 78
106 *Makâlât*, 83b/(Translation), 225.

through this path that one can see Him with the eyes. I say that it is possible to see Allah both in this life and this world. If that diamond has veils, then it has also beams; a light reflects from it."[107]

vii. "Although the Quranic verse; He found you misguided and guided you *(Sura Duha)* is quite open, there appears hundred thousand secrets. The veils sorrounded by the names of Allah (*Esmaullah*) are lifted from this meaning."[108] Here Shams wants to point out that the name "Dall" *(misguidance)* of Allah has manifested in our prophet who was not yet prophet then.

viii. Shams sometimes refers to the knowledge of letters. For example, he says that the letter Elif shows unity (*vahdat*). "An Elif was thrown from the world of meaning. Anyone who understands this Elif has understood everything. Anyone who does not understand this Elif has not understood anything. The seekers are so eager to understand that Elif." [109] That Elif is still not understood." [110]

Elif is everything and other letters are its explanation: "An Elif jumped out from the Divine Court. For what wisdom did it jump out? He knows the secret of His wisdom. Then the letter "Be" fell into the footsteps of Elif. Elif asked: "Why did you come?" It said: "I will be your explanation. Have one dot and that's the seal of you that I have in my soul. I speak the secret of disengagement. Then "Ta" came: I have two dots on my head; I may overthrow this world and the afterworld. Letter "Tha" with three dots also fits itself in. "Jim" was farther away for its concealing art could appear more. Jim is superior to Elif regarding two points. But it is tied to Elif with a belt around its waist. When it comes to the letter "Dal", it also means two Elifs. One community accept letter Dal as

107 *Makālât*, 46b/(Translation), 138.
108 *Makālât*, 74b/(Translation), 204.
109 *Makālât*, 10b.
110 *Makālât*, 163a/(Translation), 398.

an enemy. They fight among themselves at one another's throat. If you are a folk of desolation, then what sin has the letter "Hı"?[111]

Shams Tabriz complains with humbleness that he does not carry the characteristics of Elif: "The woman teacher is teaching the alphabet to the kids and she was saying by clapping her hands; Elif two *ustun (the vowel point in Arabic script indicating an a)*, elif two *esre... (the vowel point in Arabic script indicating e)*. I got into a state and I started to dance. Elif has *ustun* and *esr*e and I don't even have a fur to protect me in the winter.[112]

b.6. People to whom this secret can be entrusted

Like other sufis, Shams argues that this or similar secrets should not be told to evrybody. As a matter of fact, a sheikh once told a sufi: "You are not close to Moses. How can I tell you the secret?"[113]

Shams mentions that someone came to him and said: "Tell me a secret." Shams answered: "I cannot tell you the secret. I can tell the secret only to a person in whom I see myself. I see you in you, not myself. [114] Because he thinks "A lover is needed so that we can learn the secret with him." [115]

There is no need to to tell the secret to someone who cannot handle it and cause him to go mad. Those who listen to me at the *madrasa* became mad but why make people with reason mad? Then there is no way you can talk to them."[116]

Scholar of Hadith calls the sufis crazy (*divâne*). Shams says: "I looked at my state. It was not so." [117] However, at another point he emphasizes

111 *Makâlât*, 118b, /(Translation), 290.
112 *Makâlât*, 75a/(Translation), 205.
113 *Makâlât*, 2a.
114 *Makâlât*, 12b.
115 *Makâlât*, 27a-b.
116 *Makâlât*, 66a/(Translation), 185.
117 *Makâlât*, 67b/(Translation), 189.

his madness as follows: "I have put many intelligent men into wine jar through this madness of mine.[118]

Here, we should point out that today there are research branches called "Study of Madness" and mystics like Mawlana and Shams are studied within the research subjects of this branch.

c. Shams of *Sirr*

Shams Tabriz's being a secret himself is related to the limited information we have about him and also we don't know where he passed away. Although there are numerous rumors about Shams' testimony, according to a legend in *Aflaki*, Shams appeared in Sultan Walad's dream after his testimony and said: "I am sleeping in such place" Then, Sultan Walad gathered his friends at midnight and went there to take out his sacred body, washed it with rosewater and perfumes and buried him at Mawlana's madrasah next to *Emir Badreddin Gavhartash* who built the madrasah. This was a secret not everyone was aware of.[119]

Although it is mentioned in *Aflaki* that Shams is buried next to *Ulama*, *Golpinarli* says that Shams, who is buried next to *Sultanu'l Ulama* is another Shams, that is, Samsaddin Yahya who died approximately twenty years after Mawlana. Since this matter is not known, this place is considered as "Maqam-i Shams" by Mawlawis.[120]

It is not even known where Shams passed away and burried: in Damascus, in Tabriz or Konya... Therefore he was "Shams of *Sirr*".

118 *Makālât*, 109b, /(Translation), 271.

119 Eflâkî, II, 700-701/ (Translation –1973), II, 105 (4/111).

120 Konuyla ilgili tartışmalar için bkz. Gölpınarlı, *Mevlânâ Celâleddin*, 84-85, 90-94.

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The Lodge of Shams in the First Half of the 20th Century

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In my paper, after I give a short summary about the history of Shams Tabrizi Zawiya[1] which is also called Maqam al-Shams, I will present information, notes and memories about the condition of this place in the first half of the 20th century.

As it is known, Fatih Sultan Mehmet who took control of Konya and Karaman in 1466 had the foundations of Karaman Province registered in 881/1476-1477. According to the researches, Shams Tabrizi Maqam *(Tomb)* is not mentioned among these records; but Zawiya is mentioned. F. Nâfiz Uzluk says, "His name is mentioned in the book written in 887/1482 and the foundations book written after that book."[2]

According to the evaluation of İbrahim Hakkı Konyalı, in the Arabic foundation certificate charter dated 1505 and registered in the book nr. 4 *(p. 106)* in Konya Foundations Directorate, it is written that Emir Ishak Bey who was the son of Abdürrezzak established some foundations for Shams Tabrizi Zawiya.[3]

1 See Abdülbaki Gölpınarlı, Mevlâna Celâleddin, 4th Ed., İst., 1985, p.83. Mehmet Önder, Şems-i Tebrizi, Ankara, 1963.

2 İbrahim Hakkı Konyalı, Konya Tarihi, Konya, 1964, p.589, 935. F. Nâfiz Uzluk, (Mevlâna ve Mesnevi Üzerine Notlar), Selçuk University. Selçuklu Araştırmaları Merkezi (SÜSAM), BY 2, p.18; krş. Mevlâna Araştırmaları, S.II (Ankara, 2008).

3 İbrahim Hakkı Konyalı, Konya Tarihi, p.937. According to Alaaddin Aköz-Bayram Ürekli's study named "Karamanoğullarından Osmanlıya Konya",

That is to say, this Zawiya is known in its current location for about five and a half centuries beginning from 1482 till 1925 when sufi tekkes were banned by the government. This place has a great place and importance in the history and culture of Mevlevis.[4]

Ishak Bey Shrine is located at north east of the zawiya which is composed of a masjid, a ritual hall and a shrine. Moreover, Ishak Bey School which has two rooms and a hall was active in the 18th century. [5]

Now, let us continue with the information that we will present about the condition of Shams' Zawiya in the first half of the 20th century.

Our first source is Hüseyin Vassaf Bey's biographical work named Sefîne-i Evliyâ. This valuable five-volume work of 23 years covers the biographies of many sufis who lived from the beginning until the year in which it was written.

Hüseyin Vassaf Bey, who travelled to Konya in 1911, gives the following information about Shams Zawiya as a result of this travel: "Hazrat Shams disappeared. The location of his tomb is not known. His shrine which was built in Konya in his name and which is still visited by the people is in thriving and equipped state. *(...)* His sarcophagus, which is covered with precious shawls, presents a sublime appearance. The spiritual state which is formed within the people after visiting this place is beyond description."[6]

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the name of Shams Tabrizi Neighborhood and Zawiya is mentioned in the records written in 1518 and later.; Yeni ipek Yolu – Konya Kitabı IX, p.77 et al. (Konya, 2006)

4 See Abdülbaki Gölpınarlı, Mevlâna'dan Sonra Mevlevîlik, 2nd Ed., İst., 1982, s.330.

5 For the sources on Shams Zawiya, See Sezai Küçük, Mevleviliğin Son Yüzyılı, İst., 2003, p.46-47.

6 Hüseyin Vassaf, Sefîne-i Evliyâ, written by Mehmet Akkuş-Ali Yılmaz, İst., 1990, I,301. (Text is given simplified)

Our second source is the work named Konya ve Rehberi *(Konya and Its Guide)* which was written in 1923 by Konya Mayor Mehmed Muhlis *(Koner)* and his friends. In the year in which this work was written, Shams Zawiya is described as follows: "If you enter the tomb from the door which is located at this side of the street and follow the path which was built in a specific form, you see a door at the end of the cemetery. If you enter from this door, you see the flat assigned to Shams elderly. In this flat, there are four rooms and hall which are allocated for Shams elderly and the dervishes. In the courtyard in which the flat is located, there is a well, a small garden and the house assigned to the family of the elderly. The building on the left, which has a sharp lead-covered pyramid, is a shrine, masjid and ritual hall. This building does not possess an architectural value. The Office of Shams is divided from the right section with a window wall and there are oil-lamps and chandeliers all over the place. Ritual hall and masjid are quite spacious. Valuable books and objects preserved here are: A manuscript of the Holy Qur'an written and embroidered with the calligraphy of İzzeddîn el-Hattât es-Sâvecî; a four-volume tafsir al-sharif written with the handwriting of Mahmûd-i Kalemdâr; six-volume Masnavi al-Sharif written with Mizrabî calligraphy; a cap and a coat worn by Shams."[7]

Our third and fourth sources are some notes, letters and documents inherited from the brothers Uzluk. Architect, painter, educator and researcher Şahabettin Uzluk *(1900-1989)* and his famous medical historian brother Prof. Feridun Nâfiz Uzluk *(1902-1974)* are among the notable figures in Konya on Mawlana and mevlevi researches. Coming from the lineage of Mawlana from their mother's side, the brothers Uzluk lost their father in their childhood years and spent their childhood in Shams Neighborhood in a Mevlevi environment and culture. These personalities devoted themselves to the culture and understanding of the society in which they

7 Mehmed Muhlis et al., Konya ve Rehberi, İst., 1339, p.83. (Modern equivalents of some words are given in paranthesis.)

grew, and they rendered many beneficial services in this path not only with the works they wrote but also with other activities.

Valuable library of F. Nâfiz Bey was donated to Konya Province Public Library *(Mawlana Documentation Center)* after his death. The archive of brothers Uzluk which is composed of various documents and materials was brought to Selçuk University with the efforts of Prof. Haşim Karpuz. Its management is in the responsibility of Seljuk Research Center and Mawlana Research and Application Center.

The passage, which we will recite from Şahabettin Bey, has been taken from a study that he prepared in 1973. It holds original and valuable information for our topic.[8]

"Shams Zawiya: this place is a small zawiya. Until 1944, it had 4 rooms and 1 shrine keeper section with sofas. This section was located at north of the shrine. In the west of it, there was a two-storey house that had a garden in its south and that was occupied by the family of the shrine keeper. Today, the house remains at its place with its old state and it is rented out by the directorate of foundations.

The shrine is located at south of the first flat and at east of the house. A pyramid was erected on a rectangular base and it is covered with lead. There is a rectangular hall on the east side.

Until the date above, this place was allocated for the rituals of Mevlevi dervishes and the daily prayers of the people in the zawiya. However, after its east and south wall were rebuilt in the aforementioned year, it

8 Şahabettin Uzluk, Selçuk University. Selçuklu Araştırmaları Merkezi Book., BY1 (Mevlâna'nın Gördüğü Yerler ve Konuştuğu Kişiler), p.63. These notes are about Mawlana and Mevlevis. They were one of the works of the author that were not presented to the publishing arena. The text has been presented with some revisions and additions in parenthesis by us.

was completely allocated for the daily prayers and Friday prayers of the people of the neighborhood. In the years before the lodges were closed down, the dervishes, who came to visit Mawlana and to stay in a room there, would spend their first night at Shams Zawiya and they would be welcomed in Mawlana Dargah in the following morning.

During World War I that started in 1914, the keeper of the shrine was a person named Hacı Halil Rıza Dede[9] who was one of the relatives. He was an outstanding neyzen *(reed flutist)* and wrote elegant calligraphies. Şâkir Efendi of Ayaş would come to the shrine during the week. Ali Kemâli Efendi of Sivas and Ömer Efendi of Yalvaç were the teachers of Konya Law School at that time. They would converse with Selim Sâbit Efendi and Şinasi Efendi. As students of secondary school, we would enjoy these sweet and enthusiastic talks. [10]

These conversations would sometimes mix with a touching ney sound. Even though Shams was not actually buried there, Mawlana's passionate odes in which he told about the departure of Shams would be sang with Persian words by Şâkir Efendi of Ayaş and would be heard in the hall caressing sometimes the glass and sometimes gilts of the plates which were written in Turkish, Persian and Arabic by various artists and displayed in the hall…[11]

Among the people mentioned above, it is necessary to talk about especially Şâkir Efendi in the context of our subject. Originally from Ayaş,

9 F. Nâfiz (Uzluk), "Rıza Dede Efendi", Babalık, July 22-23, 1340, p.2; Ahmed Remzi Akyürek ve Şiirleri, written by Hasibe Mazıoğlu, Ankara, 1987, p.258.

10 Writer gives the following information in another section of the same work: (p. 64): "There would be meetings on every Friday at the flat of Shams Zawiya shrine keeper. Sometimes several people and frequently a crowd that exceeded 5-10 people were seen."

11 For brothers Uzluk and the aforementioned archive, see Veled Çelebi – Ahmed Remzi – Tâhirü'l-Mevlevî, Feridun Nâfiz Uzluk'a Gönderilen Mevlevî mektupları, written by Yakup Şafak-Yusuf Öz, Konya, 2007, p.18 et al. Also, see *X. Milli Mevlâna Kongresi Tebliğler II (Prof.Dr. Feridun Nâfiz Uzluk Armağanı*), Konya, 2003.

Ankara, this person was one of the teachers of Konya High School. He had a hysteria attack in Tokat where he was appointed from there, and he was brought to Konya in 1904. He led a sorrowful life and died in 1917.[12]

According to the sources, he had a great affection and devotedness for Shams Tabrizi. He awe-inspiringly copied Shams's Maqalat, which is also known "Hirqa", two times. He wrote various notes to explain some issues and gave one copy of this work to Shams Shrine Keeper Hacı Rıza Dede as a gift.[13]

In his notes available at the aforementioned Center, Feridun Nafız Bey, who wrote an extensive and important evaluation about Shams Tabrizi shrine and mentioned about the seven offices of Hazrat Shams, gives the following information about the well mentioned above: "Until the dargahs were shut down, both Muslim and Christian people would drink from a well located at the courtyard of Shams Shrine believing that the water there had a healing effect on them. They would drink the water using a yellow bowl called "Tîğ-tâb" that had writings inside of it."[14]

As it is known, Shams Shrine Keeper or Shams Elderly has an important place among the administrators and officials of Mawlana Dargah. Hâmid Zübeyir *(Koşay)* gives the following information about this office: "Shams Elderly *(his office)*: It is the office of Shams Tabrizi Shrine Keeper and constitutes the fifth position of the administrator class.[15] Shams Elderly is

12 İbnülemin Mahmut Kemal İnal, *Son Asır Türk Şairleri,* İst., 1930-1942, p.1170-1174.

13 İbn-i Mevlânâ Feridun Nâfiz, Peyâm-ı Sabâh, Nr. 11700, Year 33, p.3 (İstanbul June, 17 1338/17.6.1922); Şems-i Tebrîzî, Makâlât – Konuşmalar, translated by M.Nuri Gencosman, İst., 1974, I, 8; Midhat Bahari Beytur, Pir Aşkına (Mektuplar), written by Nuri Şimşekler, İst., 2009, p.74.

14 F. Nâfiz Uzluk, Aforementioned notes, p.17; krş. Mevlâna Araştırmaları, S.II (Ankara, 2008).

15 Aforementioned administrators and officials are as follows: 1. Sheikh, 2. Sertarîk (Head of the Order), 3.Ser-tabbâh (Head Cook), 4.Shrine Keeper, 5.

married. He does not reside in the Mevlevi house. He lives in Shams Tabrizi Zawiya which is close to Dargah. He comes to Dargah on the days in which the Mevlevi ritual will be performed."[16]

As it is understood from various notes of Feridun Nâfiz Bey in the aforementioned archieve and some other sources, Shams shrine keeper was Hacı Ahmed Şükrü Dede in the early years of the 20th century. Hacı Ahmed Dede, who also served as the clerk of Mahmud Sadreddin Çelebi *(1859-1881)* that was one of the sheiks of Mawlana Dargah, died in 1319/1903 and his position was succeeded by -his son- Hacı Rıza Dede.

Hacı Rıza Dede is the husband of Hafîze Hanım who is the aunt of brothers Uzluk.[17] After his death in 1924, he was succeeded by Celâleddin Çelebi. After Celâleddin Çelebi died in 1925, the duty of shrine keeping was undertaken by Derviş Ahmed *(Günhan)* Çelebi.[18]

Ahmed Günhan, born in 1880, was a graduate of Konya Police Academy. He left the police force after serving 12 years in Akşehir and Konya. He voluntarily continued his duty as the shrine keeper in the house he built at north of Shams Shrine after the lodges were closed down. He died in 1943. His tomb is located at the north façade of Shams Shrine under rooftree, in the lower section of Ahmed Dede *(died in 1289/1872)* who was one of the previous shrine keepers.[19]

Shams Shrine Keeper, 6. Neyzenbaşı (Head Reed Flautist), 7. Kudümzenbaşı (Head Kudüm Player),. Aides: Kazancı Dede (Kitchen Official), Meydancı Dede (Hall Official), Kilerci Dede (Cellar Official).

16 Hâmid Zübeyr, "Mevlevîlikte Matbah Terbiyesi", Türk Yurdu, C.V, V.27, p.281 (March 1927) .

17 See Yakup Şafak, "Uzluk Kardeşlerin Mevlevilik ve Çelebilik yönleri", Tıp Tarihi Araştırmaları, V.XIV, p.178 et al. (Letter dated 22.2.1973 written by F.Nâfiz Bey to Celâleddin Çelebi.)

18 The names of the aforementioned people are present in the family trees prepared by Veled Çelebi and found in Uzluk Archive.

19 See Muammer Gül, "Konya Polis Mektebi", Selçuk University. Sosyal Bilimler Enstitüsü Dergisi, V.X, p.137 (Konya, 2003). Nail Bülbül, "Şems-i Tebrizi

Our fifth and last source is an article of journalist-writer Nail Bülbül Bey who wrote important articles about the history of Konya. Nâil Bey, summarizes the recent past of Shams Zawiya spanning trough our time: "The complex, which was composed of Shams Tabrizi shrine, masjid and cemetery, was closed down pursuant to the law dated 1925 regarding lodges and shrines. The shrine, which is believed to have been built as a ritual hall, and the door of the adjacent courtyard, was previously opening towards the northwest direction. When entered from this door, there was a fountain built in 1331 by Halil Rıza Efendi and a well. After the tomb was removed in 1944, only several tombstones among the grass remained in 1955 around the shrine built for Emir Ishak Bey. The shrine and the masjid that were opened for prayers were repaired, and the location of the tomb was turned into a park. In the past, there was no road that led to 19 Mayıs School. Traffic was provided via the street in which Gençlik FM radio station was located. 10-15 years ago, the shops located at east of Shams Mosque were demolished. On this lot, Şems Oteli *(Shams Hotel)* and the building that is now used as a student dormitory were built."[20]

As it has been stated above, Shams Cemetery, in which burials were performed until 1944, was demolished on 26.4.1944 by the Municipality of that time for the construction of a road. Some of the tombstones in the cemetery belonging to many notable figures were taken to Sırçalı Medrese (Glass Seminary) Mausoleum Museum operating under the Directorate of Museums.[21]

Son Türbedarı Derviş Ahmet Çelebi", Merhaba Newspaper., November 11, 2009, Akademik Sayfalar, p.441-442.

20 Nail Bülbül, "Eskiden Nerede Ne Vardı?" Merhaba Newspaper., October 2, 2009 (Şehir eki).

21 See Naci Bakırcı, "Tarihi kültür Mirasımız Şems Mezarlığı Nasıl ve niçin Yok Edildi?", Bilgi Yolu, V. VII, p.159 et al. (Konya, Prepared in 2005). In the report dated 14.4.1944 prepared by the related commission, Shams Zawiya is described as follows: "Upon the order dated 10.4.1944 and numbered 3089 of Vilâyat al-Jalîla, this complex – which surrounds Shams Tabrizi lodge, shrine, masjid, garden, house, three girls shrine, a domed stone building and

Shams Zawiya underwent various restorations after 1944. We should mention the restoration made in 1954 by Konya Branch of Turkish Monument Association led by Şahabettin Uzluk. With its restoration made in 1977, the building partially lost its original form.[22] However, sacred memory of Mawlana Jalāl ad-Dīn Rūmī and his soul mate and confidant Shams Tabrizi will remain forever in the hearts of their admirers.

many tombs in a square site, the title deed of which is known to belong to the Foundation – has been examined by us." Same article, p.161-162. (In his aforementioned work, İ. Hakkı Konyalı states that the Hatice Hatun shrine (she is believed to be the wife of İshak Bey) which is located at the courtyard of Shams Mosque was demolished in 1944.

22 Prof. Haşim Karpuz notes that the new sections and the building to which a minaret was added were restored poorly. Ahmet Kuş et al. Türkiye Mevlevihaneleri, İst., 2005, p.61 (Foreword of Prof. Haşim Karpuz)

Studies on Shams-e Tabrizi in the Sub- Continent

Moeen Nizami[1]

چون حدیثِ روی شمس الدین رسید — شمسِ چارُم آسمان سر در کشید
واجب آمد چون کہ آمد نامِ او — شرحِ رمزی گفتن از انعامِ اوؑ
از برایِ حقِّ صحبت سالِ ا — باز گو حالی از آن خوش حالِ ا
تا زمین و آسمان خندان شود — عقل و روح و دیده صد چندان شود[1]

"When news arrived of the face of Shamsuddin, the sun of the fourth heaven drew in its head (hid itself for shame).

Since his name has come (to my lips) it behoves me to set forth some hint of his bounty.

For the sake of our years of companionship, recount one of those sweet ecstasies,

That earth and heaven may laugh (with joy), that intellect and spirit and eye may increase a hundredfold.,"(2)

Shams al- Din Muhammad B. Ali B. Malekdad Tabrizi (disappeared: 645/1247) was a Qalandar having a mystic and charismatic personality, who transformed Rumi's life and thought, the greatest thinker, poet and

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Sufi of the Islamic world. This sudden and strange transformation may be called Rumi's re-birth.

The great mystic poetry of Rumi and his innovative thoughts and scholarly ideology got extraordinary popularity in the world. There is hardly any book on Tasawwuf in the sub-continent which is not influenced by Rumi. Masnavi-e Manavi has been followed by many poets of the sub-continent in different eras and many famous religious scholars and saints had written commentaries on the great Masnavi.(3)

The vast popularity of the creative works of Rumi was the beginning point of Shams introduction in the area and this process clearly started in the later half of 7th/13th century which is evident from the letters of Shaikh Sharaf al – Din Yahya Maneri (d. 1351). (4)

There is no doubt that if the works of Rumi had not been so much appreciated, the introduction of Shams would be very limited in this region.

First of all it is very important to mention that there have been three major misconceptions about Shams in the region, one belongs to his self and two are about his literary and creative contribution.

There is a tomb of Shams Sabzevari in the ancient and historical city of Pakistan, Multan; which is considered as the tomb of Shams Tabrizi by the majority of the common people and some so called learned people too, although this supposition has been rejected by many research scholars.(5)

But it is clear that the majority of people in the sub-continent do not believe in the suspicious story that Shams was killed and buried in Konya.

The second misunderstanding belongs to the great Diwan-e- Shams of Rumi. A majority of local people had been taking for a long time that it

was composed by Shams himself. (6) The research scholars of the area had been trying their best to clear this confusion (7) and now the fact is accepted.

The third issue is of a brief, mystic Masnavi "Marghub-al- Qolub" consisting of ten chapters. Many of its manuscripts and published editions are available. This Masnavi also enjoyed very popularity as the writing of Shams and was translated many times. (8) Many renowned scholars have proved that this Masnavi has no connection with Shams at all. (9)

The lectures on Rumi's Masnavi have been a common practice in almost all Sufi Orders of sub-continent and this tradition is verified by the letters and discourses of many saints. Some famous mystic personalities were considered specialists in delivering lecturers on Masnavi including some female Sufis. One of them was the paternal grand mother of eminent Naqshbandi Shaikh Mirza Mazhar Jan-e- Janan Dehlavi (d.1195/1781) (10).

The Sufis of great Chishti Order of sub-continent showed deep attachment towards Rumi's works, especially his Masnavi. (11)

The famous Chishti Master Khwaja Fakhr-al- Din Fakhr-e Jahan (d.1199/1785) has strongly recommended the recitation of Masnavi as a daily spiritual performance to Khwaja Noor Muhammad Naruwala (d.1204/1790) who was a deputy of Khwaja Noor Muhammad Maharvi (d.1205/1791) (12).

In the sittings of Shaikh Nizam-al-Din Aorangabadi Chishti (d.1142/1730), father of Khwaja Fakhr-e Jahan, the recitation of Diwan-e Shams and Manaqib al- Arefin was made in addition to the Masnavi. (13) It is the first known example of the recitation of Diwan-e Shams and Manaqib al- Arefin in the Sufi circles of the sub-continent. It is abvious that this Sufi circle had comparatively more awareness about the life and thoughts of Shams.

Muhammad Kamgar Husaini Naqshbandi a deputy of Khwaja Aorangabadi and one of the descendants of Khwaja Khwand Mahmood Naqshbandi

Lahori (d.1052/1642) used to recite these books in the above mentioned gatherings. He also compiled the discourses of his master. Under the influence of Manaqib al- Arefin, he frequently used the title of "Khudawandgar" for his Shaikh (14) which is the famous title of Rumi. It may be one of the reasons that the suffix of "gar" is part of the word " Kamgar" itself.

Khwaja Shams al- Din Sialvi, (d.1300/1882) one of the masters of Chishti Order, also mentioned Shams as the great spiritual guide of Rumi in his discourses. (15)

It is stated that three Sufis of sub-continent: Bu Ali Qalandar (d. 1327), Syed Ashraf Jahangir Semnani (d.1405) and Syed Makhdoom Jahania Jahangasht (d.785/1384) visited Konya which resulted in closer information of Rumi, Shams and Maulavi Order. Among them, any authentic contemporary written evidence is not available about the visit of Bu Ali Qalandar although his Persian Masnavis are manifestly influenced by Rumi. (16) While this is yet another research topic whether Bu Ali Qalandar was the author of these Masnavis or not!

In Lataef-e Ashrafi, the discourses of Ashraf Jahangir Semnani, he referred many times to Rumi and Shams. (17) Verses of Diwan-e Shams are also found in this book. He narrated that he was invited in Konya by the son of Sultan Valad along with some local Sufis and the Shaikh al- Islam. (18) He quoted Sultan Valad that when Shams fled away to Damascus, Rumi assigned him the duty to bring Shams back. (19) The details provided by him about the personality of Shams and his relationship with Rumi, mostly depend on traditional sources. (20) Once he recommended that a disciple should be as submissive towards his master as Rumi was towards Shams. (21)

This book contains the most about Rumi and Shams, but some of its statements are suspected by researchers. Some of them may not be acceptable. In this regard an objection is raised about validity of the meeting

between Semnani and Sultan Valad, because Semnani was born in 1306 and Sultan Valad was died in 1312. (22) This is absolutely a valid objection. In Lataef e- Ashrafi the son of Sultan Valad has been quoted at one place. It may be possible that instead of Sultan Valad, the remaining statements also might be related to the said person.

The visit of Makhdoom Jahania Jahangasht to Konya and his meeting with Aarif (d. 1320) son of Sultan Valad is proved (23). Naturally all these Sufis were more informed about the life of Rumi and Shams and used to transmit this information to their circles. In spite of all this the proper impact of Mawlavi Order on the Sufi Orders of sub-continent is not as much that can be easily traced.

One of the contemporary Chishti Masters, Pir Mehr Ali Shah (d.1356/1937) of Golra Sharif, Islamabad, Pakistan, and his descendants are very distinctive in their affection and attachment towards Rumi and Shams. His son and successor, Ghulam Mohy-al Din Babu Jee (d. 1974) also learned Masnavi by heart and visited Konya several times. (24) A lot of Persian commentaries on Masnavi were authored in the area, some of them have been published in sub-continent and Iran as well. Many of them are yet unpublished. In all these commentaries the brief comments on Shams are found incidentally which can be considered as a branch of studies on Shams produced in the region.

Here, for example, some of the concerned extracts, are being quoted from two unpublished commentaries:

Bahlol Kol Barki Jalandhari (d.1170/1756) is one of the most important commentators of the region. He has written many commentaries on the classical Persian texts. In 1129 A.H. he commented on the first two volumes of the Masnavi. He explains the following verses of the second volume in this way:

آفتابِ معرفت را نقل نیست'' مشرقِ او غیرِ جان و عقل نیست

خاصّه خورشید کمالی کان سری است روز و شب کردارِ او روشنگری‌است

خورشید کمال که مراد از شمس تبریزی است، روز و شب کارِ او روشنگری است

:and

مطلعِ شمس آی گر اسکندری بعد ازان ر جا روی، نیکو فری

یعنی اگر اسکندرِ وقتی ، اوّل در مطلعِ نورِ شمس الدین تبریزی در آ اوّلاً رجوع به شمس الدّین کن، بعد ازان در پیش ر پیری که بروی ، نیکو شکوه باشی،، (۵۲)

The biographical information about Mir Muhammad Hashem Faizan is not available. His commentary on Masnavi was written in the end of 12th or in the beginning of 13th century A.H. He writes in volume one:

خود غریبی در جهان چون شمس نیست''

یعنی چون شمس تبریزی ما نیست جان است که همیشه باقی است، م چنین باقی است که او را شامِ غروب نیست

شمس در خارج اگرچه ست فرد

چون بالا تعریفِ شمسِ خود بہ غرابت فرمودند، در اینجا سؤالی وارد شد کَہ ما مسلّم نمی داریم انحصارِ غرابت را در شمس الدین ، چنانچہ از مصراع: خود غریبی در جہان چون شمس نیست، ظا ر می شود، بل کہ در شمسِ آسمانی نیز موجود است پس جواب بر تقدیر تسلیم می فرمایند کہ آری ، غرابت و فردیّت در این شمس کہ در خارج است ست لیکن امتیاز شمسِ ما از این شمس بہ اعتبارِ عدم مثلِ او است، م در ذ نَ و م [در] خارَج،، (٦٢)

In many " Tazkiras", written in sub-continent, Shams is accounted but their statements are traditional and writing style is very common. These writers have consulted the following basic reference books on Rumi and mostly repeated their statements: Valad Name (27), Resale-ye Sepahsalar (28), Manaqeb al – Arefin (29), Nafahat al- Ons (30) and Tazkerat al – Shua'ra by Dowlat Shah Samarqandi (31). Some comments from a few of them are given below:

In Akhbar al – Akhyar, in the introduction of Shaikh Abd al- Wahhab Bukhari Multani, the writer has quoted Shams incidently by saying that Abd al- Wahhab had the same relation of " Fana Fi al Shaikh" with Shah Abd Allah as Rumi had to Shams. (32)

A detailed description of Shams is found in Mira't al – Asrar, the including statements of Lataef-e- Ashrafi. It is written with the reference of Muntakheb al- Tarikh (?) that the murder of Shams was committed in 645 A.H. and Rumi also passed away within a few days. It is historically wrong because Rumi was died in 672/1273. (33)

In Safinat-al- Auliya there is a brief note on Shams deducted from Nafahat al- Ons. (34)

A brief note on Shams is constituted in Meyar-e- Salekan-e- Tariqat. Biographical information is taken from Nafahat and other information is derived form the same basic common sources and nothing is new.(35)

More or less the same situation is there in Mirat-al- Auliya (36) and Qasr-e- Arefin. (37)

The same traditional sources have been consulted about the life of Shams in Khazinat al- Asfiya with an exception that Shams Multani has been declared as a different person. (38)

In all the biographical books written on Rumi, some discussions about Shams were unavoidable. So in all biographies written in sub-continent, notes on Shams are included.

Savaneh-e- Mowlana Rumi (39) by Shibli Nomani (1857-1914) is a distinguished Urdu biography of Rumi which has been credited the first independent biography of that great mystic poet. (40) Shams has been discussed in detail in this book and this information is of vital importance in many aspects. (41) No doubt the diction of Shibli is appreciable. This book has given incentive to the successive writers and researchers to produce a lot of biographical and research material about Rumi and Shams. It can be said that this great book is a milestone in the history of modern and authentic studies on Rumi and Shams.

Saheb al- Masnavi is another great and voluminous Urdu biography of Rumi written by the famous Rumi scholar Qazi Talammoz Husain. (42) It is a valuable research work reflecting successfully the peculiarities of Rumi's thought and art. Unfortunately it was not given the due importance. (43)

The third chapter of the book specifically deals with Shams and Rumi. (44) A valuable research has been made in this detailed chapter about the life history of Shams, his personality, the nature of his relation with Rumi and ultimately his disappearance. He has consulted and evaluated thoroughly and equally all the available Eastern and Western sources. He has criticized on the view points of many Eastern and Western researchers, which is justified.

He has established with solid arguments that Shams Multani was a different person. (45) He has strictly denied the murder of Shams in the light of available facts and sound logic. In his opinion it is fair to conclude that he disappeared. (46) He has criticized all those Western researchers who accepted the story of the murder without proper evaluation of the available sources and spread it after wards. (47) It is the best writing in Urdu literature on the subject due to its quotable standard, reason based research style and impressive diction. This book truly deserves to be translated into English, Persian, Turkish and Arabic.

Afzal Iqbal is also an important biographer of Rumi. He has given important details about Shams in his work. (48) He has mostly depended on the same old traditional sources of East and West. He, even, did not consult Talammoz Husain. He pointed out that Shibli did not consult "Fi he Ma Fihe" and "Maqalat-e Shams" but it is strange that he himself was unable to consult Maqalat-e Shams.

Dr. Mahmood al- Rahman is a new addition in the Urdu biographers of Rumi. His book is written in fiction style. The detailed life sketch of Shams has been included without any new authentic reference. (49)

Begum Fahmida Ibadat has also written an Urdu book on Rumi. (50) She has given some details about Shams. (51) In her book, she has quoted Mehmet Onder, renowned Turkish scholar's work " Mevlana of the

Whirling Dervishes", for the first time in Urdu, having some new aspects about Shams.

Muhammad Nazir Arshi (52) and Qazi Sajjad Husain (53) are on the top of the list of modern Urdu commentators of Masnavi. The Commentary of Arshi has been popular for the last fifty years among Urdu readers but its all information is only a repetition without any addition on Sham's life and thought (54) Qazi Sajjad Husain (1893-1978) has translated many classical Persian texts into easy understandable Urdu for common readers. These translations are very useful and have been published many times. He has added some new points in the prefaces of his works, for example he has denied to accept that the ancestors of Shams were Ismailis. (55) He has also written without any reference that Bu Ali Qalandar had been staying with Rumi in Konya for a long time (56).

In the preface of the second volume he has given some information about Shams and Rumi derived form the article of Annemarie Schimmel . This article was translated by Syed Zia al- Hasan Nadvi in Urdu and was published in the May, June, July 1975 issues of the research journal " Jamiah". (57) Sajjad Husain had also participated in the Rumi Seminar held in Konya in December 1976, and also presented his paper. He reported it in the preface of the fourth volume. (58)

Now those independent books are being mentioned which have been written directly on Shams in the sub-continent:

Muhammad Afzal Lahori Ilahabadi (d. 1124) had written a complete commentary on Masnavi in 1104 A.H. and its manuscript is preserved in London. (59) It is stated that he also had written a Persian book titled as " Tafrih al- Talebin Fee Iradat-e Mowlana Shams al- Din." Its manuscript is recorded nowhere. As Afzal was very much interested in Rumi Studies, so it is quite possible that this lost Persian work might be on Shams. If this supposition is correct, then it would be the first book written on Shams in the area.

The first known Urdu book on the subject is " Halat-e Shams-e-Tabriz" (60) This booklet is a collection of already known information.

The Second Urdu book on the subject is "Savaneh-e Hayat-e Hazrat Shams-e Tabriz." (61)

The third Urdu book on Shams is "Savaneh-e Hazrat Shams-e Tabriz" (62). This brief and comparatively better book has been written in a new style. The writer has also given the details of Shams' marriage. He tells that sources about Shams are rare and most of the information in the sources is unauthentic and scattered (63). He further states that some Urdu booklets are written on Shams but they are not up to the mark and are unreliable. (64) The author was unaware of Maqalat-e Shams so he stated that no collection of the discourses of Shams was ever compiled! (65).

The fourth Urdu book about Shams is authored by Raja Tariq Mahmood Nomani. (66) Only fifty pages are relevant in a book consisting of 544 pages. All the remaining material is irrelevant to Shams. The same traditional stories have been repeated once again. He has not given any clear and final verdict about the location of the tomb of Shams. However, he produced a colored picture of Shams tomb in Khuy-Tabriz, without any comments.

Some material on Shams is also available in some other books and articles. Some of them are listed below:

Raees Ahmad Jafari Nadvi has written a short article on Shams in Anwar-e-Auliya (Lahore, Shaikh Ghulam Ali and Sons, n.d.)

Mir Wali Allah Abbotabadi has includes a brief introduction of Shams in Rumi: Masnavi-e Mowlana-e Rum Ka Mutalea (Abbotabad, 1937, vol.2, pp. 218-219).

The famous Chishti Shaikh and a renown Punjabi poet Khwaja Ghulam Farid (d. 1909) has quoted the dialogue of Shams with Aohad Kermani

twice in his discourses. " Maqabisal- Majales, Captan Wahed Bakhsh Siyal, Lahore, n.d., pp. 400, 700).

A Chishti Sufi scholar and poet, Sahibzada Ghulam Nizam al- Din (d. 1995) has acknowledged the extraordinary spiritual powers of Shams and the great devotion and submission of Rumi towards him in his note on Rumi, included in his famous anthology of Persian, Urdu and Punjabi Sufi Poetry: (She'r-e Nab, Lahore, 1967, p. 14).

Mowlana Abd al- Majed Daryabadi (d.1977) has written in detail on Shams in the preface of Fi he Ma Fihe. His information is old but diction is modern and literary. (Mawlana Jalal al-Din, Hayat-O- Afkar, ed. Muhammad Akram Chaghatai, Lahore, Sang-e-Meel, 2004, pp. 492-6).

Dr. Nazer Hasan Zaidi (d.2004) has repeated the same traditional information in his article " Diwan-e Shams Tabrizi," but his diction is very fine. (Chaghatai, 2004, pp. 515-7).

The short article of Dr. Inam al- Haq Kausar titled as "Mawlana-e- Rumi Aor Hazrat Shams Tabrizi" (Chaghatai, 2004, pp. 540-7) is mere repetition of incomplete and common information. His diction is also ordinary.

Syed Abed Ali Abad (d.1971) in his article "Rumi Ka Taghazzol" (Chaghatai, 2004, pp. 569-70) has beautifully narrated the impact of Shams on the personality and thoughts of Rumi.

Hakeem Mahammad Akhtar has translated and commented some selected verses of Diwan-e Shams. (Maaref-e Shams Tabriz, Karachi, 1976, pp. 448).

He introduced Shams generally in its preface (pp. 12-5). There is nothing new in it except an important quotation of Hajji Imdad Allah Mohajer Makki (d.1317/1899) about exceptional devotion of Rumi towards Shams which resulted in a spiritual revolution and Rumi attained the

highest rank among the saints. Rumi was so much obsessed with the affection of Shams that he got ecstasy at hearing the name of Tabriz, the home town of Shams.

Latest and the most authentic information about Shams and his preachings begins in true sense with the publication of the Persian text of Maqalat-e Shams. When this book was published (1977), the true picture of Shams became accessible. It was a fresh start of modern Shams studies in the East and West but this is a hard reality that the sub-continent and Urdu world are yet far behind in this field.

Fahmeeda Riaz is a prominent poetess of Pakistan. She published the versified Urdu translation of the fifty selected "Ghazals" of Dewan-e Shams in 2006 which received exceptional popularity. Its second edition was published in 2009. In the short preface of her work, she has included a brief introduction of Shams and she pointed out for the first time the importance of Maqalat-e Shams edited by Mohammad Ali Movahhed. (67)

The eminent scholar Dr. Noman al- Haq has written its comprehensive and impressive introduction in which he has especially described the charismatic personality of Shams. (68)

Professor Dr. Zaheer Ahmad Siddiqui in his important Urdu book on mysticism and Sufi thoughts has consulted and quoted "Maqalat-e Shams" for the first time. (69)

I, myself, have written some articles to introduce Rumi and Shams in the light of newly available sources, specially Maqalat-e Shams and the other works of Movahhed and Chittick.

First of all a simple Urdu translation of some selected paragraphs of Maqalat, then an Urdu paper titled as: Rumi in the eyes of Shams-e Tabrizi,

another general article on Rumi's life, works and his art and thought and a separate article on the spiritual and literary importance of Maqalat.

I have delivered a lecture on Shams, mostly in the light of Maqalat, during a series of lectures on Rumi Studies at Lahore University of Management Sciences (LUMS), Lahore on Thursday, April 16, 2009, Auditorium A-11, 3-5 p.m.

Nowadays, I am working on a complete Urdu translation of Maqalat which is certainly not an easy task but I hope it will be completed and definitely will be a great service to Urdu readers and the lovers of Shams and Rumi.

Almost a century has passed, when the first Urdu book on Shams was published in 1910. Now, after a century I have a project to write a comprehensive biography of Shams consulting all the old and new sources.

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SHAMS

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ESIN CELEBI
CEMALNUR SARGUT
MAHMUD EROL KILIC
CAMILLE ADAMS HELMINSKI
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SEMIH CEYHAN
OMID SAFI
HULYA KUCUK
NUR ARTIRAN
NURI SIMSEKLER
ARIF NAUSHAHI
PARVANEH SABERI
TOFIGH SOBHANI
MASAKATA TAKESHITA
ADNAN KARAISMAILOGLU
NACI BAKIRCI
MUSTAFA CAKMAKLIOGLU
YAKUP SAFAK

I am the people, I am the home,
I am the trap, I am the seed,
I am both wise and delirious,
I am both enslaved and free,
I am both sad and happy,
Do not part, do not part,
I am the Ka'ba of Secrets.
Shams al-Tabriz

In the Muslim Sufi tradition the sun, representing the "Magnificence / Jalal" attribute of God which manifests the Truth of the Prophet Muhammad, was brought forth in Shams al-Tabriz, a friend of God whose entire existence was filled with the meaning of God. This manifestation has shown itself through its formation like that of Revered Mawlana Jalal al-Din Rumi; as a fruit that has matured by burning.

Then who is Shams al-Tabriz, teacher of Mawlana Rumi who affects the entire world with increasing energy for so many centuries? Where was he born? From whom and which trainings and educations did he receive? Who is his family? Under which circumstances was he raised?
How were his behavioral and ethical manners and his life style? What secrets are hidden in his interpretations of the universes?
Why did he come from Damascus to Konya in order to illuminate Mawlana? What is Shams al-Tabriz's fate? Where is his tomb?

This work serves as a reference book for topics of interest on Revered Shams al-Tabriz, compiling the papers presented at the 2009 *"Enlightened by the Sun": International Shams al-Tabriz Symposium*. The participants of the symposium included valuable academicians and researchers from around the globe such as Cemâlnur Sargut, Mahmut Erol Kılıç, Semih Ceyhan, Carl Ernst, and Omid Safi.